GLOSSARY OF SANSKRIT TERMS

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CONTENTS

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Abhanavarana: Screening the outshining Bragman; one of the two Avarana Saktis which is removed by Aparoksha Jnana.
Abhasa: Reflection, appearance, semblance, not true.
Abhasamatra: In name only.
Abhasavada: Doctrine holding that all creation is reflection of the Supreme Reality.
Abhati: Shines, illumines.
Abhava: In which one's self is meditated upon as zero or, as bereft of every quality or limitation whatsoever; absence; non-existence; negation.
Abhavamatra: Of a merely negative character.
Abhavana: Non-thought.
Abhava padartha: A thing which cannot have existence in reality, viz., horn of a hare, son of a barren woman.
Abhavarupavritti: The function of thinking of a non-existent thing.
Abhayadana: Gift (boon) of fearlessness.
Abhayam: Fearlessness.
Abheda: Non-difference.
Abheda-ahamkara: The pure ego that identifies itself with Brahman or the Absolute.
Abheda-bhakti: Highest devotion that has culminated in the identity of the worshipper and the worshipped; devotion without the sense of duality.
Abheda-buddhi: The Buddhi that beholds unity.
Abheda-chaitanya: Constant thought of the identity of the soul with Brahman; undivided Consciousness.
Abheda-jnana: Knowledge of the identity of the individual with the Absolute (Atman and Brahman).
Abhedabhava: Sense of non-separateness.
Abhigamana: Approach to the temple.
Abhijna: Direction; perception or recollection assisted by memory.
Abhijna-Jnana: Knowledge through perception.
Abhimana: Egoism; identification with the body.
Abhimani: One who has egoistic feeling.
Abhinaya: Controlling; training; disciplining.
Abhinivesa: Clinging to earthly life; will to live.
Abhivimana: As identical with himself; an epithet of the unlimited Supreme Being.
Abhivyakta: Manifested.
Abhokta: Non-enjoyer.
Abhyantara: Internal.
Abhyasa: Repetition; practice; one of the Shad Lingas.
Abhyasin: Yoga-practitioner; one who studies Veda.
Abhyudaya: Exaltation.

Abuddhi-purva: Unintelligent; insentient.
Achala: Not moving; fixed.
Achamana: Sipping water from the hollowed palm o the hand; a preliminary simple rite connected with ritualistic worship.
Achara: Right conduct, custom, practice, external observance of established rules and laws.
Acharana: Observance of right conduct.
Acheta: Unintelligent.
Achetana: Unconscious.
Achintya: Unthinkable.
Achintya Sakti: Inscrutable power.
Achit Sakti (of Brahman): Tamas or great darkness; the root of matter.
Achit: Inanimate matter.
Achit vastu: Non-sentient matter.
Achyuta: The indestructible; the unchanging.
Adambhitva: Unpretentiousness.
Adbhuta: Wonderful.
Adhama: Low; degraded.
Adhama uddharaka: Uplifter of the down-trodden.
Adharma: All that is contrary to the right and the law; demerit.
Adarsa: Ideal.
Adarsa-purusha: A person whom you can take as an ideal; an exemplary person.
Adesa: A divine command from within the being.
Adhara: Support; basis; Brahman; also, the system corn posed of the five principles constituting the physical, vital, mental, intellectual and the blissful sheaths; receptacle; that which supports.
Adhara-adheya-sambandha: Relation of the support and the thing supported; relation of location and the thing located; relation of abode and abiding.
Adhi: Disease of the mind.
Adhibhuta: Pertaining to the elements; the primordial form of matter.
Adhibhuta-vidya: Science of the physical or material world.
Adhidaiva-vidya: Science of the heavens.
Adhika: Additional.
Adhikarana: Section; topic; substratum; receptacle.
Adhikari: Qualified person.
Adhikari-vada: The doctrine upholding the necessity of prescribing a distinct course of discipline for each spiritual aspirant according to his capacity.
Adhimatra (Vairagya): Degree of Vairagya when worldly enjoyment even becomes a source of pain.
Adhipatipratyaya: The defining cause.

Adhishthana: Background; support; basis; substratum; repository (Brahman); underlying truth or essence.
Adhishthatri Devata: Presiding divinity.
Adhiyajna: Pertaining to the sacrifice.
Adhokshaja: A being who cannot be perceived by the outer senses; a name of Bhagavan Narayana.
Adhvaryu: A priest who recites the Yajur-veda in a sacrifice. (Yajur-veda is one of the four Vedas or source-scriptures of Hinduism. The others are Rig-veda, Sama-veda and Atharvana-veda.)
Adhyaksha: Agent; supervisor.
Adhyaropa: Illusory attribution; superimposition; false attribution; one thing is mistaken for another; qualities of one are transferred to another; qualities of the Self arf transferred to the body.
Adhyaropita: Fictitiously ascribed.
Adhyasa: Superimposition or reflection of the attributes of one thing on another thing.
Adhyasta: Falsely-cognised thing.
Adhyasta astitva: Reflected existence.
Adhyatma Sastra: Spiritual science.
Adhyatma Vidya: Science of the Self.
Adhyatmavit: Knower of the Inner Self
Adhyavasaya: The determining function of the Buddhi or the intellect.
Adrishta: The unseen principle.
Adrishtam: Unperceived.
Adrisya: That which cannot be perceived by the physical eye (Brahman).
Advaita: Non-duality; monism.
Advaita-avastharupa-samadhi: Nirvikalpa Samadhi of Advaitins where there is no Brahmakara Vritti. [This is the highest superconscious state in which there is no triad (knowledge, knower and known), but One alone exists in Its own state.]
Advaita nishtha: Establishment in the state of non-duality.
Advaita-siddhi: Realisation of the non-dual Brahman or Oneness.
Advaita vada: The theory that Brahman is the only existence; monism; Vedanta.
Advaita vedanta: Non-dualistic philosophy (of Sri Sankara.)
Advitiya: Without a second.
Advitiyata: State of being secondless.
Agadha: Unfathomable.
Agandha: Smell-less, odourless.
Agati: Stability.
Aghamarshana: Some Vedic verses, the utterance of which, when bathing, purifies man; that which purifies.
Agni: Fire.

Agni astra: Fire missile.
Agni-hotra: A fire offering.
Agni-manavaka: Shining lad. [This illustrates Gauna Vritti or secondary sense. It literally means a lad who is fire itself. Instead of that, we should take the Guna (or quality) of fire and mean by that word a lad shining like fire.]
Agnistut: He who sings the praises of Agni (in Vedic sacrifice).
Agni-tattva: The fire-principle.
Agni-vidya: The process of meditating, taking fire as symbolising Brahman.
Agrahya: Unfit to be taken; that which cannot be grasped.
Aguna: Without Guna or quality.
Ahaituka: Motiveless; without purpose.
Aham: I; the ego.
Aham Atma: I am the Atman.
Aham Brahmasmi: I am Brahman.
Aham duhkhi: I am miserable.
Aham etat na: I am not this.
Aham idam: I (and) this.
Aham karta: I am the doer.
Aham pratyaya: 'I'-feeling; self-consciousness.
Aham sukhi: I am happy.
Aham vritti: Self-arrogating thought.
Ahameva sarvah: I alone am all.
Ahamgraha Upasana: A kind of meditation in which the aspirant identifies himself with Brahman or the Supreme Being. This is the Vedantic form of worship.
Ahamika: Egotism; pride.
Ahamkara: Egoism or self-conceit; the self-arrogating principle 'I', 'I am'-ness; self-consciousness. *Rajasika ahamkara:* Dynamic egoism with passion and pride. *Sattvika ahamkara:* Egoism composed in the sense of goodness and virtue. *Tamasika ahamkara:* Egoism as expressed in ignorance and inertia.
Ahamkara-avacchinna-chaitanya: Intelligence associated with egoism which is the migrating soul, Jivatman.
Ahamkara-tyaga: Renunciation of egoism.
Ahamta: I-ness.
Ahara: Food; object of senses; anything taken in by senses.
Ahavaniya: One of the three consecrated fires which oblations are offered by the householder.
Ahimsa: Non-injury in thought, word and deed.
Ahuti: Oblation (poured into the fire in sacrifices).
Aisvarya: Material or spiritual wealth.
Aitihya: Rumour; one of the eight proofs of knowledge.

Aja: Unborn.
Ajahallakshana: Not abandoned but amplified, e.g., “A red is running”, where we have to add the word “horse”, for redness being a quality, cannot run.
Ajapa: The Mantra “Soham” (I am He) which is produced by the breath itself, without any conscious effort at repeating it: the inhalation sounding ‘So’ and the exhalation ‘ham’.
Ajapa-gayatri: Hamsah-soham Mantra.
Ajapa-japa: Japa of “Soham” Mantra.
Ajara: Without old age.
Ajati vada: The theory of non-evolution.
Ajita: The unvanquished; one of the epithets of Lord Vishnu.
Ajna-chakra: The sixth lotus of the Yogis, opposite the junction of the eye-brows; this is the seat of the mind; has two ‘petals’.
Ajnana: Ignorance.
Ajnana-avrita-ananda: Ananda or Bliss enveloped by ignorance; the bliss that you get in deep sleep.
Akanksha: Desire (all round).
Akara: The first letter or the most fundamental sound which is represented by the first letter of the alphabet.
Akarma: Inaction.
Akarshana Sakti: Power of attraction.
Akarta: Non-doer.
Akartavya: That which should not be done.
Akarya: What ought not to be done.
Akasa Mandala: Region of ether.
Akasa Nila: Blueness of the sky.
Akasa Tattva: The ether-principle.
Akasa: Ether.
Akasaja: Born of Akasa (ether).
Akasamatra: Ether only.
Akasavani: Ethereal voice; heavenly voice.
Akasmika: Without a why; causeless.
Akhanda: Indivisible.
Akhanda-ananda: Unbroken Bliss.
Akhanda-brahmacharya: Unbroken celibacy.
Akhandaikarasa: The one undivided Essence.
Akhandaikarasa-vritti: The pure homogeneous Brahmakara Vritti that is produced by meditating on Brahman.
Akhandakara: Of the nature of indivisibility.
Akhanda-mauna: Unbroken silence.

Akhanda-samadhi: Unbroken Samadhi.
Akhyana: Narrative; a variety of mythological narratives.
Akrishna: Not black; white or pure.
Akritabhigama: Occurrence of fruits of actions that are not done.
Akrodha: Absence of anger.
Akshara vidya: The. Imperishable knowledge-process of meditation on Brahman.
Akshara: Syllable; imperishable Brahman; that which never wastes.
Akshara-suddhi: Clear pronunciation of the letters of the Mantras.
Aksharatma: Imperishable Self.
Aksharat-paratah-parah: Purusha greater than Akshara.
Akshaya: Everlasting; undecaying.
Akshobha: Emotionless; undisturbed; absence of agitation.
Akshobhya: Emotionless (being undisturbed by emotion).
Akunchana: Contraction.
Alakshana: Without distinctive marks.
Alambana pratyaya: Primal idea or the base cause.
Alambana: Support.
Alata chakra: A stick burning at one end, when waved round quickly, produces an illusion of a circle of fire.
Alaya vijnana: Internal cognition; the Supreme State according to the Yogacharas.
Alaya vijnana pravaha: Train of self-cogntion.
Alinga: Without mark; noumenal.
Alochana: Deep thinking; attention; consideration; reflection.
Alpa: Small.
Amala: Without impurity.
Amalaka: *Embelica myrobalan*.
Amalam: Free from Maya; free from the impurity of Maya.
Amana, Amanaska: Mindless.
Amanahstha: One who has reached mindlessness.
Amanaskata: State of being mindless.
Amanava: Not a man.
Amara: Immortal; deathless.
Amara-purusha: Immortal person like Vyasa, Narada etc.; one who has no death.
Amarsha: The emotion of anger and jealousy combined.
Amatra: Having no measure or sign.
Amhara: Sky; ether; cloth; garment.
Amrita(sya)-putrah: Nectar's son.
Amrita: Nectar.
Amritam: Immortality.
Amrita-nadi: A special psychic nerve branching from the heart.

Amritattva: Deathlessness; immortality.
Amsa: Part.
Amukhya karana: Subordinate cause; minor cause; not principal cause.
Amurta: Without form. (Amurta-elements: elements without form, viz., air and ether.)
Anabhidya: Not coveting others' goods; not thinking vain thoughts, and not brooding over injuries received from another.
Anadi: Beginningless.
Anadi-ananta: Without beginning and end; Infinite; This is Brahman.
Anadi-kala: Eternity; beginningless time.
Anadi-pravaha-satta: Beginningless flow; everlastingness; beginningless, but terminable.
Anadi-samskara: Beginningless impression.
Anadi-santa: Beginningless and terminable; Maya which terminates after the attainment of Brahma-Jnana.
Anagata: Belonging to the future.
Anaham: 'Not-I'; non-ego.
Anahata dhvani: Mystic sounds heard by Yogis. Anamaya: Without disease (Brahman).
Anahata: The fourth lotus of the Yogis, opposite the heart; mystic sounds heard by the Yogis.
Ananda Abhava: Absence of spiritual bliss.
Ananda Ghana: Mass of bliss.
Ananda pada: Blissful seat.
Ananda sagara: Ocean of Bliss.
Ananda svarupa: Of the essential nature of bliss.
Ananda valli: A portion of the Taittiriya Upanishad.
Andolana: Swinging; revolving.
Ananda: Bliss; happiness; joy.
Anandamaya Kosa: Blissful sheath or Karana Sarira, the seed body which contains Mula Ajnana or the potentialities.
Anandamaya: Full of bliss.
Ananta: Infinite; endless; the name of Sesha, the chief god of the serpent-world.
Ananta-amatra: Infinite and Immeasurable.
Ananta-ananda: Infinite bliss.
Anantatvat: Because of being Infinite or endless.
Ananta-drishti: Unlimited vision.
Ananta-jyoti: Infinite Light.
Ananta-matra: Having infinite signs; absolute.
Ananya Bhakti: Exclusive devotion to any single aspect of the Lord. Just as you see, through Vichara, the one essence (wood) in a chair, table, bench, door, stick, etc., you see Lord Narayana in all forms. This is Ananya Bhakti. When the meditator and the

object of meditation become one, it is Ananya Bhakti. When you meditate on Lord Krishna as the Nirguna Brahman of the Upanishad, it is Ananya Bhakti. When the mind keeps up always one image of Lord Siva, to the exclusion of all other images, it is Ananya Bhakti.
Ananyata: Single-mindedness.
Anarabdha-karya: Works which have not yet begun to produce their effects.
Anartha: Evil; wrong; object of aversion.
Anasakti: Non-attachment; dispassion; Vairagya.
Anasrama: Not belonging to any one of the four orders of life.
Anatma: Not-Self; insentient. Anavacchinna-chaitanya: Undivideded consciousness which is the Real Self.
Anavacchinnam: Unlimited.
Anavadhana: Non-attention.
Anavasada: Cheerfulness; non-dejection.
Anavastha: Fallacy arising from the absence of finality or conclusion.
Anavastha-dosha: Regressus ad infinitum.
Anavasthitva: Instability.
Andaja: Egg-born; oviparous.
Andolana: Swinging; revolving.
Aneka: Not one; many.
Anga: Subordinate member; limb; step.
Angirasa: Brihaspati or the divine preceptor; the commander or the lord of wisdom.
Angushtha-matra: Of the size of the thumb.
Anima: Subtlety; the power of making the body subtle; reducing the physical mass and density at will, one of the eight Siddhis.
Anirdesya: Indescribable; indefinable.
Anirvachaniya: Indescribable; inexpressible; neither existence nor non-existence.
Anirvachaniya-satta: Inscrutable being (Maya).
Anisa: Not Lord; not master of but subject to, nature; impotent.
Anisata: Impotence.
Anishta: Undesired; bad.
Anitya: Impermanent.
Annam: Matter; food.
Annamaya kosa: Food-sheath; gross physical body.
Anrita: Falsehood or untruth.
Anta: End.
Antahkarana: Internal instrument; fourfold mind; mind, intellect, ego and subconscious mind.
Antahkarana-chatushtaya: The mind in its four aspects, viz., Manas, Buddhi, Chitta and Ahamkara; fourfold internal organ.

Antahkarana-pratibimba-chaitanya: Reflection of the intelligence in the mind.
Antahkarana-sastra: Psychology; science of the internal organ, viz., mind, intelligence and ego.
Antahkarana-vyapara: Thought-construction; working of the mind.
Antah-prajna: Inner subjective consciousness.
Antar: Internal; middle; interspace.
Antaranga: Internal organ; mind.
Antaratma: The indwelling Self; inner soul.
Antardhauti: Inward cleaning.
Antar-drishti: Inner vision.
Antargata: Hidden; immanent.
Antarika prema: Whole-hearted, inward, divine love.
Antarika: Inward; whole-hearted.
Antariksha: Firmament; sky.
Antarjyoti: Inner Light.
Antarlakshya: Introvision.
Antarmukha: Introspective; gaze turned inwards.
Antarmukha-vritti: A state in which the mind is turned inwards and is withdrawn from objects.
Antarvaha-sarira: The subtle body of a Yogi by which he accomplishes entry into the bodies of others.
Antarveshtini: This is an important Nadi which is very delicate. In this Nadi there is the pure and resplendent Sakti called the Kundalini.
Antaryamana: Ruling within.
Antaryamin: Inner ruler; the Supreme Being present in every creation which guides all creatures.
Antevasin: Immediate pupil.
Anu: Atom; of minute size.
Anubandha-chatushtaya: Four indispensable requisites of a work, viz., (1) Vishaya or the subject to be dealt with (here it is Brahman). (2) Prayojana or the benefit to be obtained by studying it (here it is Moksha). (3) Sambandha or the connection between the work as a whole and the subject dealt with (here it is exposition). (4) Adhikari or the qualified student (here he is a person endowed with the prescribed Sadhanas, viz., the four means of salvation, or the Sadhana-chatushtaya).
Anubhava: Direct perception; experience; intuitive consciousness (Self-realisation); identity of the Jiva with Brahman; personal spiritual experience.
Anubhava-advaita: Actual living experience of Oneness.
Anubhava-gamyam: Obtainable by direct perception (through Samadhi).
Anubhavi guru: Preceptor who has had personal spiritual realisation.
Anudbuddha: Unawakened.

Anugraha: Grace.
Anukampa: Sympathy.
Anumana: Inference; one of the proofs of knowledge.
Anumanta: Giver of the sanction to the movements of nature.
Anupadaka: Receiverless; the root element of matter next above Akasa, so called because there is as yet no organ or "receiver" developed by humanity for it.
Anupalabdhi: One of the eight proofs of knowledge of the existence of the non-existent or negative.
Anuparimana: Atomic; of the size of the atom.
Anuraga: Intense Prema or love (towards God).
Anusandhana: Enquiry or investigation; in Vedanta, enquiry or investigation into the nature of Brahman.
Anusaya: The balance or residue of Karma which forces the soul to take rebirth in this or the other world after temporary freedom enjoyed in the higher spheres.
Anushthana: Systematic performance of religious practices undertaken usually for some definite period, say, 40 days, 90 days, one year, etc.
Anusmarana: Remembrance; constant memory of Brahman or God.
Anutapa: Subsequent repentance; remorse.
Anutva: Minuteness; smallness; subtlety.
Anuvada: An additional statement or exposition about something well known or already mentioned.
Anuvritti: Turning round and round.
Anuvyakhyana: Exposition; gloss; commentary.
Anuvyavasaya: Perception of a sentiment or judgment.
Anuyogin: When a jar appears as existent, it seems as if it were totally distinct from the rest of the world; the distinction has got the jar for its *anuyogin* and the rest of the world for its *pratiyogin* (opposite).
Anvaya: Direct, positive, co-existence; the natural connection of words in a sentence; grammatical order or relation; logical connection of cause and effect; logical continuance; in Nyaya, statement of the constant and invariable concomitance of the middle terms; *hetu* and the major term *sadhya* of an Indian syllogism.
Anvaya-vyatireka: Positive and negative assertions; proof by assertion and negation. (Just as several kinds of dal are mixed together, so also, Atman is mixed with the five Kosas. You will have to separate the Self from the five sheaths. You will have to separate name and form from Existence-Knowledge-Bliss Absolute. Anvaya and Vyatireka processes always go together. The Self exists in the five sheaths, yet it is not the sheaths. This is Vedantic Sadhana. The aspirant rejects the names and forms and the five sheaths and realises the one, all-pervading, indivisible, infinite, eternal unchanging essence, viz., Brahman.)
Anyat: Another.

Anyatha: Separateness; the state of being otherwise.
Anyathakhyati: The process of mistaken false picturisation of an object at the sight of another similar object through the revival of the impression of the past experience of the first object. The theory that the snake seen in place of a rope is on account of having seen a snake somewhere previous to the present illusion.
Anyonya: Mutual.
Anyonya-abhava: Mutual non-existence (e.g., a jar does not exist in a cloth nor the cloth in a jar.)
Anyonya-adhyasa: Mutual superimposition.
Anyonya-asraya: Mutual interdependence.
Apahatapapmatva: The state of being free from all sins; the Supreme Soul.
Apamana: Disrespect; disgrace.
Apana: The nerve-current which governs the abdominal region, which has its centre in the anus; it does excretory function of the faecal matter; it works for ejection; the down-going breath.
Apanchikarana: Unquintuplicated form of elements (the Linga Sarira is made up of subtle matter in Apanchikrita state); subtle state of matter before mixing to form these five gross elements.
Apara: Other; relative; lower; inferior.
Apara-brahman: Lower Brahman; Saguna Brahman or Isvara (personal god).
Aparadha: Fault; mistake.
Aparajita: Unconquerable.
Apara-paksha: The other side or wing.
Apara-parsva: Another side or the other flank.
Apara-prakriti: The lower cosmic energy through which God projects all forms in nature, gross and subtle.
Apara-vairagya: The lower kind of Vairagya or dispassion of the inferior variety.
Apara-vidya: Knowledge of the Vedas or lower knowledge; intellectual knowledge.
Aparicchinna: Infinite; never-ending.
Aparigraha: Freedom from covetousness; non-receiving of gifts conducive to luxury; one of the five canons of Yama, the preliminary discipline of Yoga.
Aparimita-drishti: The view transcending the limitation of space, time and causation.
Aparinami: Changeless.
Aparoksha: Direct; immediate.
Aparoksha-anubhuti: Direct, actual experience.
Aparokshanubhava-svarupa: The essence of direct intuitive perception; of the nature or form of direct realisation.
Aparokshatva: Feeling of directness or immediateness.
Apas: Water.
Apasarpana: Moving away.

Apas-tattva: Water-principle.
Apataramaniya: Beautiful at first sight; looking beautiful to the non-discriminative; superficially attractive and beautiful.
Apatkala: Abnormal time of misfortune.
Apavada: Exception; negation; rejection; sublation, refutation, as of a wrong imputation or belief; *rajjuvivartasya sarpasya rajjumatratvat vastubhuta brahmano vivartasya prapancha desa vastu bhutrupadaupadesah apavadah*: just as you take the rope alone in a rope superimposed as a serpent, similarly, you will take to the original thing itself in the original thing superimposed as world (the five elements and others). This is Apavada.
Apavada-yukti: The employment of the logical method of Apavada.
Apavarga: Release; liberation; the last of the four Purusharthas, viz., Moksha or final emancipation (the other three being Dharma, Artha, and Kama); release from the bondage of embodiment.
Apavitra: Impure.
Apekshikya: Relative.
Apekshita: Relative.
Aprajnata: Unknown.
Aprakata: Not published; concealed; hidden.
Aprama: False or incorrect knowledge.
Apramatta: Careful; watchful; vigilant; not dull or intoxicated.
Aprameya: Immeasurable,
Aprana: Without Prana; Brahman.
Apratarkya: Inscrutable; unthinkable.
Apratisamkhyanirodha: Cessation not dependent on a sublative act of the mind.
Apta: Competent person; a sage or an adept; a well-wisher.
Apta-dharma: The duty laid down by the reliable great ones or sages.
Apta-kama: One whose desires have been fulfilled; Jivanmukta; a realised sage.
Apta-vakya: The evidence of the wise; testimony of the trustworthy; Veda or Sruti.
Apunya: Non-meritorious; sinful.
Apurna: Imperfect; not full; incomplete.
Apurva: Unseen; strange; extraordinary; the hidden power or force of a Karma which brings its fruits in the future.
Apurvata: Uncommon nature of proof.
Aradhana: Respectable worship of God; special adoration.
Arambha: Mental initiation of an action; Sankalpa.
Arambhakopadhana: The material cause which gives birth to an effect as an essentially different entity, e.g. atoms of the Vaiseshika school.
Arambha-vada: The doctrine of the creation of the world by Isvara; the theory of a beginning, an origination, creation of the world by an agency external to the question;

the doctrine of an absolute new creation; the theory of the Nyaya-Vaiseshika.
Arani: Sacrificial wood of sami tree, for creating fire through friction.
Arati: Divine service performed to God, generally in the early morning or at dusk, with lamps, incense and must especially ringing of bells.
Archana: Offering of flowers and sacred leaves, etc., at the time of Puja or worship, uttering the names of the object of worship.
Archiradi-marga: The path of the gods or the northern path taken by the Jiva after death through which the Yogi, departing in Uttarayana ascends to the world of Brahman, after leaving the body on this earth.
Ardhangini: Better half; Partner in life (wife); especially Parvati, the wife of Lord Siva.
Arghya: Offering of water to Devatas and Rishis.
Arjava: Simplicity; straightforwardness; rectitude conduct; uprightness.
Aroha: Ascent.
Artha: Meaning; sense; purpose; object; object of perception; an object of desire; wealth.
Arthapatti: Presumption; one of the proofs of knowledge.
Arthartha: Longing for wealth.
Artharthi: One who longs for wealth.
Arthavada: Glorifying passage; persuasive expression; texts which contain censure or praise in an exaggerated manner; exaggerated glorifying with the definite purpose of inducing man to follow a certain line of action.
Arundhati-nyaya: The star Arundhati is rarely visible to the naked eye; to point it out, therefore, some very big star near it is shown at first as Arundhati; then it is rejected and a smaller star is pointed out as Arundhati and so on till the actual Arundhati is located. This method of leading from the gross to the more subtle is called Arundhati-nyaya. This method is followed specially in Indian philosophy where in the beginning men are goaded to have faith in the lower form of worship with the help of Agamas and Tantras; then guided to the Bhakti method or the dualistic religion of the Puranas; then, again, to the rigour of the Smritis, and finally, to the non-dual (Advaita) Vedanta of the Upanishads and Ajati-vada. (Compare this with the Bhramara-kita-nyaya which is a direct meditation on the Absolute at one stretch without any such preliminary stages of religion as in the case of the former.)
Arupa: Formless.
Arupa-mano-nasa: Destruction of the mind without form, as in Videhamukti.
Arurukshu: One who is attempting to climb to the state of Yoga.
Aryadharma: Religion of the Indo-Aryans; Vedic region.
Aryavarta: The tract in Northern India, occupied the Indo-Aryans in the early stage for their expansion.
Asa: Hope; expectation.
Asabda: Soundless.

Asabdam: Without sound; soundless. (Refers to Brahman.)
Asadavarana: A power of Avarana Sakti which screens the existence of Brahman and which makes us think there is no Brahman; screening the existence of a thing (Brahman); one of the aspects of Avarana Sakti. This is removed by Aparoksha Jnana.
Asadharana karana: Uncommon cause.
Asadharana: Extraordinary; uncommon.
Asadharana-nimitta: Special or chief cause.
Asakta: Unattached; resigned; unselfish.
Asamavaya-karana: A Nyaya terminology; non-concomitant cause; wheel and stick of the potter that help in the manufacture of the pot.
Asamavayi: Not intimately related; a cause forming part of an effect; not being the substance.
Asambhava: Impossibility.
Asambhavana: Spiritual doubt; this is one of the three Pratibandhas that stand in the way of Self-realisation. This is a kind of doubt; improbability; impossibility of thought; "I know quite well that the Upanishads are uniform in proclaiming the oneness of the Absolute. But, how can that be in the face of the potent distinctiveness of Isvara, Jiva and the universe?" This is the kind of doubt that arises in the minds of the aspirants. This is removed by Manana or reflection. This is one of the three Bhavanas; vain thought; this is the kind of doubt as to how Brahman which is Akarta and Abhokta can become a Karta and a Bhokta as seen in the case of Jivas for practical purposes in daily life.
Asamhita: Unsteady.
Asamprajnata-samadhi: Highest superconscious state where the mind and the ego-sense are completely annihilated.
Asamsakti: Fifth Jnana-bhumika or the fifth stage in the path of knowledge, wherein there is non-attachment to objects of the world to the highest degree.
Asamvedana: Non-receptivity of the mind; imperishable state of quiescent Jnana; Nirvikalpa Samadhi; thoughtless state.
Asamyagdarsana: Consciousness of the objective universe; imperfect vision.
Asamyagdarsin: A person who has not risen to perfect knowledge; one who has no proper vision and has the consciousness of the world.
Asana: Posture; seat.
Asanaya: Hunger; food-carrier.
Asanga: Non-attachment.
Asanga-bhavana: Feeling or attitude of the mind, of non-attachment.
Asango-ayam purushah: This Purusha is unattached (refers to Brahman, Who is unattached).
Asanti: Restlessness; absence of peace of mind; distraction.
Asara: Without essence; dry; barren.

Asariraka: Bodiless.
Asat: That which is not; non-existent; non-being as opposed to Sat or Being or existence or Reality; unreal.
Asaya-bija: Potent seed; seed containing future diverse growth.
Ashtakshara mantra: Mantra with eight letters Om Namo Narayanaya
Ashtanga Yoga: Yoga with eight limbs; Raja Yoga of Patanjali Maharshi.
Ashtavadhani: One who does eight things at a time.
Asiddha: Not perfected; unrealised.
Asmat: Pertaining to us or me.
Asmi: I am; I exist.
Asmita: Egoism; I-ness; "am"-ness.
Asmita-nasa: Destruction of egoism or I-ness.
Asmita-samadhi: Superconscious state immediately below.
Asmriti: Forgetfulness; state of unconsciousness.
Asparsa: Touchless; name of Brahman.
Asrama: Hermitage; order of life (of which there four, viz., Brahmacharya or studentship, Grihastha or household-life, Vanaprastha or forest-dwelling, and Sannyasa monastic life).
Asrama-dharma: Duties pertaining to the four orders or stages of life.
Asrama-karani: Duties of the four stages of life.
Asrupata: Flow of tears.
Asteya: Non-stealing; one of the five items of Yama in Ashtanga Yoga.
Asthi: Bone.
Asthira: Wavering and unsteady.
Asthula: Without grossness; subtle; Brahman.
Asti: Exists; is; Brahman.
Asti-bhati-priya: Sat-chit-ananda; the eternal qualities inherent in Brahman.
Astra: Missile; weapon invoked with a Mantra.
Asu: Any pursuit for the maintenance of life; breath of life; the Prana-vayu or the five Pranas.
Asubha: Evil; inauspicious.
Asubha-vasana: Impure desire or tendency.
Asuchi: Impure; not clean.
Asuddha: Unpurified; not pure.
Asuddha-manas: Impure mind; lower mind with evil impressions.
Asuddha-maya: Maya preponderating with Rajas; this is Avidya Upadhi of Jiva; this is termed as Malina Maya or Malina-Sattva; impure Maya; this is Avidya or Malina-sattva or impure Sattva mixed with Rajas and Tamas.
Asuddha-sankalpa: Impure resolve.
Asuddhi: Impurity.

Asu-dravana sakti: Power of melting very quickly.
Asukla: Not white; black.
Asura: Demon; evil tendency in man.
Asuri-sampat: Devilish qualities; demoniacal wealth.
Asuya: Jealousy; envy.
Asvamedha-yajna: Horse-sacrifice; an elaborate Vedic ceremonial undertaken by kings to attain son or sovereignty.
Asvanaya: Horse-carrier.
Asvattha-vriksha: The sacred peepul tree.
Atadvyavritti: The process of knowing the truth through a thing opposed to it; e.g., The Self is distinct from the three bodies.
Atadvyavritti-samadhi: Samadhi that does not care or require the aid of other; Samadhi attained through the negation of Anatma.
Atanu: Bodiless; Brahman.
Atarkya: That which cannot be reasoned out; Brahman.
Atigraha: Object of sense.
Atilaghava: Exceeding lightness.
Atindriya sukha: Happiness beyond the reach of the senses; the Bliss of Brahman or the Absolute.
Atindriya: Beyond the reach of the senses.
Atiprasna: Too much questioning; questioning carried to the extreme; transcendental question.
Atisaya: Excess; pre-eminence; highest perfection.
Atisukshma: Extremely subtle.
Atita: Past; above; beyond; transcendent.
Atithi: Guest.
Atithi-yajna: Entertaining and feeding of the guests; one of the Pancha-maha-yajnas or daily duties enjoined upon the householder.
Ativahika-deva: Celestial being whose action it is to conduct the soul forwards after death, to the different worlds (to light, day, Deva-loka, Vayu-loka, Chandra-loka, Vidyulloka, Indra-loka, Prajapatiloka, etc.)
Ativahikatva: A stage of being able to convey to the other bodies; the deity appointed by God to help in the conveying of the Sukshma (subtle) body to other bodies at the expiry of good actions which contribute to the enjoyment of material pleasures.
Ativarnasrami: One who has transcended the order and stage of life. A Paramahamsa or an Avadhuta.
Ativyapti: Redundancy: this is one of the three tests of understanding an object. This arises when the characteristics pointed out are found in or are common to other objects also. For instance, the cows are four-legged. Here not only cows, but also other animals have four legs. Hence, redundancy.

Ativyapti-dosha: A fallacy in Nyaya where a definition is unwarrantedly stretched beyond its legitimate denotation, e.g., a cow is a horned animal. Here, the definition "horned animal" can be applied to all other horned animals also.
Atma (also, Atman): The Self.
Atma-anatma-viveka: Discrimination between the Self and the not-Self.
Atmabala: Soul-force.
Atma-bhava: Feeling that everything is the Self
Atma-bodha: Knowledge of the Self; also a work of !hat name by Sri Sankara.
Atma-chintana: Reflection on the Self or the A tman.
Atma-drishti: The vision of seeing everything as the Self.
Atma-ghata: Slaughter of the self; suicide, physical or otherwise; worldliness; ignorance ofthe nature of the Self.
Atmaha: Slayer of the self.
Atmajna: One who has known the Self; seer with Self-knowledge.
Atma-jnana: Direct knowledge of the Self; Brahma-jnana.
Atma-krida: One who rejoices in one's own Self.
Atma-labha: Attaining realisation of the Self.
Atma-lakshya: Having the Self as the goal; Self as the object of meditation of Vedantins.
Atma-nishtha: Established in the Self.
Atma-nivedana: Dedicating one's entire self to the divine; self-surrender.
Atma-prakasa: The shining forth or light of the Self.
Atma-pratyaksha: Direct perception of the Self.
Atma-rati: Rejoicing in the Self; interested or centred in the Self
Atma-samarpana: Self-consecration; offering the self at the feet of the Lord.
Atma-santushti: Contentment in one's own Self.
Atmasrayi: Dependent on the Self for existence, as the case of Isvara.
Atma-tripta: One who rests contented in the Self.
Atma-tripti: Satisfaction in one's own Self.
Atma-vibhuti: Spiritual wealth consequent upon Self-realisation.
Atma-vichara: Enquiry into the Self.
Atma-vit: Knower of the Self.
Atura-sannyasa: Sannyasa taken at the moment of death.
Atyanta: Too much; to the extreme.
Atyanta-abhava: Complete non-existence; extreme unreality, like the horn of a hare or a lotus in the sky or the son of a barren woman.
Atyanta-asat: Extremely non-existent (similar to Atyantabhava).
Atyantika: Final; ultimate.
Atyantika-pralaya: Immediate liberation; liberation of the individual wherein there is complete annihilation of all phenomena subjectively.
Audasinya: Indifference to all sense-experience and pairs of opposites; a high state of

Jnana.
Aupadhika: (Enjoyment) through the medium of the senses.
Aushadhi: Herb; medicine.
Avaccheda: Delimitation; section.
Avaccheda-upadhi: Limiting condition; limiting adjunct.
Avaccheda-vada: Doctrine of limitation; doctrine that the soul is the highest Self, limited by adjuncts.
Avacchinna-chaitanya: Consciousness limited by adjuncts.
Avadhuta: An ascetic who has renounced the world; the sixth order of Sannyasins, usually naked; the highest state of asceticism or Tapas.
Avahana: The invocation by Mantras of the deity of the purpose of manifestation during the time of worship.
Avaikalya: Perfection; non-distraction.
Avajna: Disdain; contempt.
Avangmanogochara: Beyond the reach of speech and mind; Brahman or the Self.
Avantara-vakya: In Vedanta, the secondary or intermediate saying or sentence employed to define Brahman before initiating the disciple into the significance of the highest Mahavakya of Absolute identity.
Avarana: Veil of ignorance.
Avarana-abhava: Absence of the covering veil.
Avarana-bhanga: Destruction of the veil of ignorance.
Avarana-sakti: Veiling power of Maya; Avidya the individual.
Avaroha: Descent,
Avasana: End; completion; termination.
Avastha: State.
Avasthantargataprapti: The state of the effect being resolved or involved into the cause.
Avasthasthiti: Permanent abiding; changelessness.
Avasthatraya: Three states of consciousness, waking, dreaming and deep sleep.
Avastu: Non-material; non-substance; nothing; without the characteristic of a thing as being space-bound and time-tied; unsubstantial.
Avatara: Descent; it is a coming down of the Divine into the human plane; incarnation.
Avatara-vada: The doctrine that holds that God takes human form.
Avayava: Limb; member.
Aveechi: Waveless; also the name of a region in hell.
Avibhaga: Non-separation; non-distinction.
Avicchinna: Continuous; undivided; not cut off.
Avidhi: Rites done not in accordance with the injunctions of the Sastras; not according to the formulae of the scriptures.
Avidya: Ignorance; nescience; a Sakti or illusive power in Brahman which is sometimes

regarded as one with Maya and sometimes as different from it. It forms the condition of the individual soul and is otherwise called Ajnana or Asuddha-maya. It forms the Karana Sarira of Jiva. It is Malina or impure Sattva.
Avidyanasa: Destruction of ignorance; liberation from bondage of embodiment.
Avidya-nivritti: Removal of ignorance; Moksha.
Avidya-samskara: The impression of basic ignorance.
Avidyopadhi-paricchinna: This is the Jiva's nature. Paricchinna is divided, finite. Jiva is finite with the limiting adjunct of ignorance.
Avijnata: Unknown; Brahman.
Avikari: Immutable; Brahman.
Avimukta: The non-liberated soul.
Avinasi: Indestructible.
Avirati: Non-dispassion; sensual indulgence.
Avirodha: Without contradiction; the non-opposition of other means of right knowledge and other systems of philosophy to the same principle; the business of reasoning; the second chapter of the Brahma Sutras is called Avirodha-adhyaya.
Avisvasa: Distrust; suspicion.
Aviveka: Non-discrimination.
Avritta-chakshuh: One whose gaze is turned inwards.
Avyabhicharini-bkakti: Devotion to one thing alone; unswerving love to any particular aspect of the Lord.
Avyakrita: Undifferentiated; undefined.
Avyakta, Avyaktam: Unmanifest; invisible; when the three Gunas are in a state of equilibrium; the undifferentiated.
Avyakta-drishti: The view from the standpoint of the Infinite, Eternal, Whole.
Avyakta-nada: Unmanifested sound.
Avyapadesya: Indescribable.
Avyapti: Non-inclusion or exclusion of part of a thing defined. When you say, "the cow is of a tawny colour", the object cow is subject to the fault of Avyapti, as the tawny colour is an attribute of one class of cows only and not of the whole class.
Avyavahara: Free from worldly activities or concern.
Avyavaharya: Non-usable; beyond worldly concerns.
Avyavahita: Near; immediate; direct; without any intervening object.
Avyaya: Inexhaustible; undiminishing; unchangeable.
Ayaama: Extent; extension.
Ayama: Non-restraint; indulgence.
Ayam-atma-brahma: This Self is the Absolute; this is one of the four Upanishadic Great Sentences.
Ayam ghatah asti: This jar is. (That existence is the Reality or Brahman, not the form, jar.)

Ayana: Movement; the sun's passage northward and southward from the tropics of Cancer and Capricorn.
Ayukta: He who has no concentration; one who is not a Yogi.
Ayuta: Detached; not connected; separate; uninterrupted; undisturbed.
Ayuta-siddha: Proved to be inseparable and inherent.
Ayuta-siddhi: The proof of inseparability of certain things and notions according to Vaiseshika philosophy.
Adhibhautika: Elemental.
Adhibhautika sarira: Body composed of elements.
Adhibhautika Taapa: Pain caused by the Bhutas, as scorpion-sting, snake-bite, etc.; nature-extrinsic suffering.
Adhidaivika Taapa: Pain caused by gods or the heavens as thunder, rain, flood, etc.
Adhidaivika: Pertaining to the heaven or the celestial beings.
Adhyatmika Taapa: Pain caused from within such as headache, etc.; nature-intrinsic suffering.
Adhyatmika Vidya: Science of Self.
Adhyatmika: Pertaining to the Atman.
Adi-tattva: The first principle; Brahman; Mula Prakriti; the first element (of matter) next but one above Akasa in the gradation of subtlety.
Aditya: Sun-god; Sun; a class of celestial beings.
Adya: Primordial; original.
Adyasakti: Primordial power; Avyaktam or Mula Prakriti.
Agama: The Veda; manual of practical worship.
Agama pramana: The Veda as proof.
Agami (Karma): Karma now produced, to be enjoyed after.
Ahara: Food; object of senses; anything taken in by the senses.
Ahavaniya: One of the three consecrated fires to which oblations are offered by the householder.
Ahuti: Oblation (poured into the fire in sacrifices).
Ajna-chakra: The sixth lotus of the Yogis, opposite the junction of the eye-brows; this is the seat of the mind; this has two 'petals'.
Akanksha: Desire (all round).
Akarshana Sakti: Power of attraction.
Akasa Mandala: Region of ether.
Akasa Nila: Blueness of the sky.
Akasa Tattva: The ether-principle.
Akasa: Ether.
Akasaja: Born of Akasa (ether).
Akasamatra: Ether only.

Akasavani: Ethereal voice; heavenly voice.
Akasmika: Without a why; causeless.
Akhyana: Narrative; a variety of mythological narratives.
Akunchana: Contraction.
Alambana: Support.
Alambana pratyaya: Primal idea or the base cause.
Alaya vijnana pravaha: Train of self-cognition.
Alaya vijnana: Internal cognition; the Supreme State according to the Yogacharas.
Alochana: Deep thinking; attention; consideration; reflection.
Amarsha: The emotion of anger and jealousy combined.
Ananda Abhava: Absence of spiritual bliss.
Ananda Ghana: Mass of bliss.
Ananda pada: Blissful seat.
Ananda sagara: Ocean of Bliss.
Ananda svarupa: Of the essential nature of bliss.
Ananda valli: A portion of the Taittiriya Upanishad.
Andolana: Swinging; revolving.
Ananda: Bliss; happiness; joy.
Anandamaya Kosa: Blissful sheath or Karana Sarira, the seed body which contains Mula Ajnana or the potentialities.
Anandamaya: Full of bliss.
Angirasa: Brihaspati or the divine preceptor; the commander or the lord of wisdom.
Antarika prema: Whole-hearted, inward, divine love.
Antarika: Inward; whole-hearted.
Apas: Water.
Apas-tattva: Water-principle.
Apataramaniya: Beautiful at first sight; looking beautiful to the non-discriminative; superficially attractive and beautiful.
Apatkala: Abnormal time of misfortune.
Apekshikya: Relative.
Apta: Competent person; a sage or an adept; a well-wisher.
Apta-dharma: The duty laid down by the reliable great ones or sages.
Apta-kama: One whose desires have been fulfilled; Jivanmukta; a realised sage.
Apta-vakya: The evidence of the wise; testimony of the trustworthy; Veda or Sruti.
Aradhana: Respectable worship of God specially adoration.
Arambha: Mental initiation of an action; Sankalpa.
Arambhakopadhana: The material cause which gives birth to an effect as an essentially different entity, e.g., atoms of the Vaiseshika school.

Arambha-vada: The doctrine of the creation of the world by Isvara; the theory of a beginning, an origination creation of the world by an agency external to the questions the doctrine of an absolute new creation; the theory of the Nyaya-Vaiseshika.
Arati: Divine service performed to God, generally in early morning or at dusk, with lamps, incense and musk, especially ringing of bells.
Arjava: Simplicity; straightforwardness; rectitude conduct; uprightness.
Aroha: Ascent.
Arurukshu: One who is attempting to climb to the steps of Yoga.
Aryadharma: Religion of the Indo-Aryans; Vedic religion.
Aryavarta: The tract in Northern India, occupied the Indo-Aryans in the early stage for their expansion.
Asana: Posture; seat.
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Atma-bhava: Feeling that everything is the Self.
Atma-bodha: Knowledge of the Self; also a work of that name by Sri Sankara.
Atma-chintana: Reflection on the Self or the Atman.
Atma-drishti: The vision of seeing everything as the Self.
Atma-ghata: Slaughter of the self; suicide; physical or otherwise; worldliness; ignorance of the nature of the Self.
Atmaha: Slayer of the self.
Atmajna: One who has known the Self; seer with Self-knowledge.
Atma-jnana: Direct knowledge of the Self; Brahma-Jnana.
Atma-krida: One who rejoices in one's own Self.
Atma-labha: Attaining realisation of the Self
Atyantika: Final; ultimate.
Atyantika-pralaya: Immediate liberation; liberation of the individual wherein there is complete annihilation of all phenomena subjectively.
Avarana: Veil of ignorance.

Avritta-chakshuh: One whose gaze is turned inwards.

B

Baddha: Bound; one who is in a state of bondage.
Badhita: Cancelled; refuted; contradicted.
Bahih: Outward; external.
Bahih-prajna: Objective consciousness as in the waking state.
Bahiranga-lakshya: Concentration upon an external object or point in space.
Bahir-dhauti: External washing and cleansing.
Bahirmukha: Externally faced; inclined outwards; extroversion.
Bahirmukha-vritti: The outgoing mode or tendency of the mind.
Bahirvrittinigraha: Restraint of the outgoing waves of the mind.
Bahishkrita: Outcast; a form of Antardhauti in which the belly is, by Kakini-mudra, filled with air, which is retained for an hour and a half, and then sent downwards.
Bahudaka: The second of the six types of Sannyasins, who wears a tuft of hair.
Bahudakshina: Asvamedha sacrifice in which many presents or great gifts are offered to the priests.
Bahudha: Variously; diversely; in many ways.
Bahusyam: May I be many.
Bahutva: Plurality.
Bahuvirya: Enormous power.
Bahya: External.
Bahya-karana: Outer instrument as the eye, ear, etc.
Bahya-vishaya-pratyaksha: External objective perception; direct cognition of sense-objects.
Bandha: Bondage; tie or knot; a certain class of exerci in Hatha Yoga.
Bandha-moksha: Bondage and liberation.
Basti: The purificatory exercise for congested bowels; external cleansing of the bowels, thoroughly by drawing water through anus; the Yogic enema.
Bhaga: Portion; division.
Bhagatyaga-lakshana: Otherwise known Jahadajahallakshana; e.g., the expression "He is this Devadatta", is so modified that a part of the idea is abandoned. Devadatta seen earlier appeared different: but those differences are eschewed to bring out the real person who is the same now and here as he was then and there. The method is employed in the Great Upanishadic Sentence "Tat-tvam-asi". "That" and "thou" are the same, even thou That (God) and thou (a Jiva) appear to be different, if the appearance-part is removed, the identity will be revealed. The Vachyartha (literal meaning of Tat and Tvam) is abandoned and the Lakshyartha (real meaning) of Tat and Tvam, viz., Brahman in Isvara and the Kutastha in the Jiva, is taken.
Bhagavan: The Lord; Narayana or Hari.

Bhagavata: An adorer of Bhagavan or Vishnu as God. The Bhagavatam is the name of a Purana, regarded by th Vaishnavas as their scripture.
Bhagavata-dharma: The law of Vaishnava dispensation of adoration and love. Also known as Satvata Dharma.
Bhajana: Worship (of the Lord); praise (of the Lord); taking refuge (in the Lord).
Bhakta: Devotee; votary.
Bhakti: Devotion; love (of God).
Bhakti-marga: The path of devotion to attain divinity.
Bhakti-yogi: One who strives to attain union with God through the prescribed spiritual discipline of the path of devotion.
Bhana: Manifestation; appearance.
Bhandara: Storehouse.
Bharta: Supporter; Isvara.
Bhati: Shines; illumines; intelligence; consciousness.
Bhautika: Pertaining to or composed of elements material ; physical.
Bhava padartha: A thing that exists.
Bhava: Attitude, mostly expressing a particular relationship God; any of the five such attitudes prescribed by Vaishnavism, viz., Santa, Dasya, Sakhya, Vatsalya and Madhurya (of peace, of servant, of friend, of maternal, and of a lover, respectively); mental attitude, feeling; subjective state of being; attitude of mind; state of realisation in the heart or mind; right feeling and frame of mind; right intention; right imagination; right mental disposition; purity of thought.
Bhava-advaita: Advaitic unity in feeling.
Bhavana: Feeling; mental attitude.
Bhavana-sakti: Power of imagination.
Bhava-rupa: Positive nature of factual being.
Bhava-samadhi: Superconscious state attained by Bhaktas or devotees through intense divine emotion.
Bhava-vastu: (same as Bhava-padartha): A thing that exists.
Bhaya: Fear.
Bheda: Difference; splitting.
Bheda-abheda: Difference and non-difference; a system of philosophy in which the individual is different from and one with the Supreme Soul.
Bheda-ahamkara: The differentiating ego; sense of separateness.
Bheda-buddhi: The intellect that creates differences, the Vyavaharika Buddhi that diversifies everything as opposed to Paramarthika Buddhi that unifies everything..
Bheda-jnana: Consciousness of difference; worldly consciousness.
Bhiantisukha: Illusory pleasure; deluding happiness.
Bhiksha: Alms.
Bhikshu: Monk; mendicant; Sannyasin.

Bhinna: Different; cut off; broken; variegated.
Bhoga: Experience; perception; enjoyment.
Bhogabhumi: Land of experience or enjoyment.
Bhogya: Object of experience or enjoyment.
Bhokta: Subject of experience or enjoyment.
Bhoktritva: The state of being an experiencer or enjoyer.
Bhrama: Illusion; delusion; rotation; wandering.
Bhramara-kita-nyaya: The analogy of the wasp and the caterpillar, which states how the caterpillar gets transformed into a wasp by intense thinking of the latter. Even so, the Jiva becomes Brahman itself by meditating intensely on the latter. (See also Arundhati-nyaya.)
Bhramsa: A definite fall from the principle of Yoga.
Bhranti: Delusion; wrong notion; false idea or impression.
Bhrantidarsana: Mistaken notion.
Bhrantija: Born of delusion or misconception.
Bhrantimatra: Mere illusion or delusion.
Bhrashta: Fallen from the way of Yoga.
Bhrukuti: Space between the eyebrows.
Bhrumadhya-drishti: Gaze at the space midway between the eyebrows.
Bhuh: The earth-plane.
Bhujangasana: Cobra pose of the Hatha Yogin.
Bhukti: Material enjoyment.
Bhuma: The unconditioned; infinite; Brahman.
Bhumika: Step or stage; state; degree.
Bhuta: What has come into being; an entity as opposed to the unmanifested; any of the five elementary constituents of the universe; element or elemental.
Bhuta-bhavishyad-vartamana: Past, future and present.
Bhutadi: Tamasa Ahamkara, according to Vishnu Purana.
Bhutajanya: Born of the elements.
Bhutajaya: Conquest over the elements or the body.
Bhutapati: The Lord of beings; a name of Siva.
Bhutasakti: Power in matter; subtle material elements; permanent atoms; Bhutatanmatras or the root elements of matter.
Bhutasiddhi: Perfect control over the elements and the body.
Bhutasuddhi: Purification of the elements of the body.
Bhutatma: The lower self.
Bhutayajna: An offering to the sub-human creatures; one of the five daily sacrificial rites enjoined on the Hindu householder.
Bhuvah: The higher etheric or the astral world.
Bhuvana: World.

Bija: Seed; source.
Bijakshara: The root-letter or the seed-letter in which there is the latent power of a Mantra.
Bijatma: The subtle inner Self-, also called Sukshmatma, Sutratma or Antaryamin.
Bimba: Original; (Brahman).
Bimba-pratibimba-vada: The doctrine that the Jiva is a reflection of Brahman; Jiva who is the reflecti of Brahman is not, therefore, a distinct thing from but is absolutely one with It. This is one phase of the theory of reflecti which lays stress on the identity of the reflection and the on final.
Bindu: Point; dot; seed; source; the basis from which emanated the first principle, Mahat-tattva, according to th Tantra-Sastra.
Bindu-jagrat: The first Ajnana-Bhumika.
Boddhavya-lakshana: That which is to be known.
Bodha: Spiritual wisdom; knowledge; intelligence.
Bodhaikata: Oneness of consciousness.
Brahma: God as creator; the first of the created beings. Hiranyagarbha or cosmic intelligence.
Brahma-bhava(na): Feeling of identity with Brahman, as well as of everything as Brahman.
Brahmabhuta: One who has become Brahman.
Brahmabhyasa: Meditation on Brahman; Nididhyasana; reflection on Brahman; conversing on Brahman; discussing about Brahman; etc., that is calculated to the realisation of Brahman.
Brahmachari: Celibate; one who belongs to the first of the four Asramas or orders of life; one who lives in purity and studies the Veda.
Brahmacharya: The first stage of the Hindu's life, viz., celibate student's life.
Brahmacharya-asrama: Order of the students engaged in the study of the Vedas and the service of the Guru or the preceptor.
Brahma-chintana: Constant meditation on Brahman.
Brahmadvara: Door to Brahman; the entrance and exit of Kundalini in the passage to and from Siva.
Brahma-granthi: The knot of ignorance at the Muladhara Chakra.
Brahma-jnana: Direct knowledge of Brahman.
Brahmakaravritti: The sole ultimate thought of Brahman alone to the exclusion of all other thoughts that is arrived at through intense Vedantic meditation.
Brahmaloka: The world of the four-headed creator.
Brahma-muhurta: Period of an hour and a half before sunrise.
Brahman: The Akhandaikarasa Satchidananda, the Absolute Reality; the Truth proclaimed in the Upanishads; the Supreme Reality that is one and indivisible, infinite, and eternal; all-pervading, changeless Existence; Existence-knowledge-bliss Absolute;

the substratum of Jiva, Isvara and Maya; Absolute Consciousness; it is not only all-powerful but all-power itself; not only all-knowing and blissful, but all-knowledge and bliss itself.
Brahmana: A section of each of the Vedas dwelling on the meaning and the use of the Vedic hymns; the first of the four Varnas or castes of Hindu social order; man of wisdom; a sage of Self-realisation.
Brahmanadi: Sushumna; Pranic current that flows through the spinal canal according to Hatha-Yoga.
Brahmananda: Bliss of the Infinite Absolute; supreme transcendental joy.
Brahmanda: Brahma's egg; the macrocosm.
Brahma-nishtha: One who is established in the direct knowledge owledge of Brahman.
Brahmanubhava: Self-realisation; God-realisation; Absolute experience.
Brahmanusandhana: Considering, thinking of, searching after, enquiring into, looking after, investigation exploration into the nature of Brahman; receiving of the Upadesa about Brahman and reflection upon it.
Brahma-parayana: One whose faith and sole refuge is in Brahman.
Brahma-randhra: Opening in the crown of the head; head-fontanelle.
Brahma-sakshatkara: Realisation of Brahman; direct experience of the Absolute Being.
Brahma-sakti: The power of the Supreme Being.
Brahma-samstha: Grounded in Brahman; Sannyasin.
Brahma-srotriya: He who has knowledge of the Vedas and the Upanishads.
Brahma-stithi (or Brahmisthiti): The establishment or dwelling in Brahman.
Brahma-tejas: The effulgent splendour of Brahman.
Brahma-vadin: He who advocates that there is one existence alone, viz., Param Brahman.
Brahma-vakya: Divine revelation, such as the Upanishads.
Brahma-vichara: Enquiry into Brahman.
Brahmavidvara: One who has reached the fifth Jnana Bhumika or Asamsakti.
Brahmavidvarishtha: A full-blown Jnani; a Jivanmukta who has attained to the seventh Jnana-Bhumika or Turiya.
Brahmavidvariya: One who functions in the sixth Jnana-bhumika or Padartha-abhavana.
Brahmavidya: Science of Brahman; knowledge of Brahman; learning pertaining to Brahman or the Absolute Reality.
Brahmavit: Knower of Brahman; one who is in the fourth Jnana-bhumika or Sattvapatti.
Brahma-Yoga: Wherein the Yogi finds himself and the whole universe as Brahman.
Brahmopasana: Worship of the Infinite Brahman.
Brihat: Large; big; absolute.
Brihat-brahmanda: Great macrocosm.
Brihattva: Vastness; largeness; absoluteness.
Bubhuksha: Desire to eat; hunger; will to enjoy.

Buddha: The enlightened one; full of knowledge.
Buddhi: Intellect; understanding; reason.
Buddhi-sakti: Intellectual power.
Buddhi-suddhi: Purity of intellect.
Buddhi-tattva: Principle of intelligence.
Buddhi-vyapara: Functioning of the intellect.

C

Chaarana: A class of superhuman beings.
Chaitanya: The consciousness that knows itself an knows others; absolute consciousness.
Chaitanyamayi: Full of (all-) consciousness; an at tribute of Maya.
Chaitanya-samadhi: The state of superconsciousness which is marked by absolute self-awareness and illumination as distinguished from Jada-samadhi in which there is no such awareness.
Chakra: Plexus; centre of psychic energy in the human system.
Chakrayudha: The weapon or discus of Lord Vishnu or Sri Krishna; Sudarsana.
Chakshu: Eye; the subtle organ of sight; sense of seeing.
Chala: Quibble.
Chanchala: Wavering; fickle.
Chanchalatva: Fickleness; tossing of the mind.
Chanchalavritti: The natural wavering tendency of the mind.
Chandranadi: Ida; the lunar psychic current that flows through the left nostril.
Chandrayana-vrata: This is an observance in which, beginning with 15 morsels of food on a full-moon day, a person lessens them one by one daily, until he takes no food on the new moon day; and again increases them one by one till he reaches the same 15 morsels on the next full-moon day.
Chapalata: Activity; craving; fickleness.
Chara: Capable of moving about; unstable.
Charana: Foot; one-fourth; conduct.
Charanamrita: Water sanctified by the feet of a deity or of a holy man.
Charu: A preparation of boiled rice, milk, sugar and ghee, to be offered into the fire for gods; a Sattvic regimen usually taken by Yoga-practitioners and celibates.
Charvaka: The founder of the materialistic school of philosophy; pertaining to his school of thought.
Chaturvarga: Fourfold aims, viz., Dharma, Artha, Kama, and Moksha.
Chaturyuga: The four ages of the Hindu world-cycle, viz., Krita, Treta, Dvapara and Kali.
Cheshta: Endeavour; effort; activity.
Chetas: Subconscious mind.

Chidabhasa: Reflected consciousness; the reflection of intelligence (Jiva).
Chidabhasa-chaitanya: Reflection of consciousness from Kutastha-Brahman.
Chidakasa: Brahman in Its aspect as limitless knowledge; unbounded intelligence. This is a familiar concept of the Upanishads. It is not meant that the physical ether is consciousness. The Pure Consciousness (Chit) is like the ether (Akasa), an all-pervading continuum.
Chidananda: Consciousness-Bliss.
Chinmatra: Mere Consciousness; Consciousness alone.
Chinmatroham: I am Chinmatra; I am Pure Consciousness alone.
Chinmaya: Full of Consciousness.
Chinta: Sorrow; worry.
Chintana: Thinking; reflecting.
Chiranjivi: One who has gained deathlessness.
Chit: The principle of universal intelligence or consciousness.
Chit-dharma: The essential quality or nature of the mind.
Chit-ghana: Mass of Consciousness.
Chitsakti: Power of intelligence.
Chitsamanya: Basic universal consciousness.
Chitsunya: Grand vacuity; immaterial consciousness.
Chitsvarupa: Of the very form of pure intelligence or consciousness.
Chitta: Mind-stuff; subconscious mind.
Chittakasa: Mental ether; mind conceived of as ether (all-pervading).
Chittaprasadana: Peace or tranquillity of mind.
Chittasuddhi: Purification of the mind; purity of conscience.
Chittavidya: Psychology; science of the mind and the sub-conscience.
Chittavimukti: Freedom from the bondage of the mind.

D

Dagdhavastha: State of being burnt up by the fire of knowledge; Jivanmukti in which all Karmas, ignorance and all Samskaras get burnt up, and the sage functions with past momentum without being subject to ignorance or Karma. He appears to be embodied though he is not attached to the body.
Daharakasa: Knowledge-space; ether of the heart.
Daitya: A class of mighty beings in whom the diabolical quality predominates; the demons of Hindu Puranas; giant.
Daiva: God who controls all beings and gives them what is their due; fate; destiny; controlling power.
Daivavani: Heavenly voice (actually heard by pure souls).
Daivi: Same as Divya, divine.

Daivisampat: Divine wealth; divine qualities.
Daksha: Expert; intelligent; wise; able.
Dambha: Hypocrisy; pride.
Dana: Charity; giving.
Danda: The staff of a mendicant or a Sannyasin; a kind of physical exercise common in India; punishment.
Dandasakti: Sceptre; the rod of power; power through autocracy or punishment.
Dantadhauti: Cleaning of the teeth.
Darasutaishana: Desire for wife and son (children).
Darbha: A kind of grass held sacred for religious and spiritual purposes.
Darna: Control of the outer senses; one of the sixfold virtues of the Niyama of Raja Yoga.
Darpa: Arrogance; pride.
Darsana: Insight; way of seeing; vision; system of philosophy; making visible.
Dasa: Slave; servant.
Dasavadhana: Doing ten things at a time.
Dasya: The attitude of a devotee expressing the relationship of a servant with God.
Datta: Given; adopted; give.
Daurmanasya: Despair; evil disposition.
Daya: Mercy; compassion.
Deha: Physical body.
Dehabhimana: Egoistic attachment to the body.
Dehadhyasa: False identification with the body.
Dehasuddhi: Purity or purification of the body.
Dehatma-buddhi: The intellect that makes one to identify the Self with the body.
Dehavidya: Physiology.
Dehi: One who has a body; the conscious embodied self; Jiva or the individual soul.
Desa: Place; space; country.
Desa-kala: Space-time.
Desa-kala-sambandha: Extended in space and located in time; having connection with space and time; space-time relation.
Desatita: Spaceless; beyond space.
Devaloka: One of the higher subtler worlds; the world of the gods or the celestials.
Devata: The deity that receives the worship of men and gives them what they desire. The term is also applied to the Lord Who receives the worship of all and gives them what they seek. He is known as the highest Devata.
Devayajna: One of the five daily sacrificial rites enjoined on all householders, in which oblations are offered to various deities.
Devayana: The path of the gods. One of the paths taken by the Jiva after leaving the physical body.

Dhairya: Boldness; courage.
Dhana: Wealth; riches.
Dhanadhanyabala: Money-and grain-power; power of estate and wealth.
Dhanurasana: Bow-posture of the Hatha-yogins.
Dhara: Stream; continuous repetition.
Dharana: Concentration of mind.
Dharanasakti: Power of grasping and retaining the ideas.
Dharanayoga: The Yoga of concentration, before the stage of Dhyana and Samadhi.
Dharma: Righteous way of living, as enjoined by the sacred scriptures; characteristics; virtue.
Dharmadasa: Slave of duty; lawful slave.
Dharmameghasamadhi: The state of superconsciousness or Samadhi is called 'cloud of virtue' in as much as it showers nectar drops of immortality through knowledge of Brahman, when all the hosts of Vasanas are entirely destroyed. The cloud of virtue is the name given to Samadhi in the Ashtanga Yoga of Patanjali.
Dharmaparishat: Assembly of the wise.
Dharmi: Substratum; that which possesses the Dharma.
Dhatu: Element; metal; the vital force in man by conserving which, through celibacy, the Yogi develops Ojas and Tejas.
Dhauti: The exercise for cleaning the stomach in Hatha Yoga.
Dhira: Steadfast; bold; courageous.
Dhivasana: The mind which assumes the finest stage and which then contains in bud-like form all the impressions of actions, has its Vasanas called thus.
Dhriti: (Spiritual) patience and firmness.
Dhumamarga: The path of smoke, as distinguished from the path of light, taken by the Jiva in its heavenward journey; Pitriyana or the path of the manes.
Dhvamsabhava: Non-existence at the third moment from its beginning.
Dhvani: Tone; sound; the subtle aspect of the vital Sakti of the Jiva in the vibration.
Dhvanyatmakasabda: Unlettered sound caused by the striking of two things together which is meaningless.
Dhyana: Meditation; contemplation.
Dhyanagamya: Attainable through meditation.
Dhyanika: Pertaining to Dhyana or meditation.
Dhyeya: Object of meditation or worship; purpose behind action.
Dhyeyarupa: The form for the purpose of meditation.
Dhyeyatyaga: Renunciation of object in meditation; Absolute Experience or Nirvikalpa Samadhi.
Digambara: Naked; clad with the quarters.
Digvijaya: Conquest of the quarters (world), either military or cultural.
Diksakti: The power of illusion that produces the consciousness of space.

Diksha: Initiation; consecration.
Dina: Humble; helpless.
Dinabandhu: Friend of the poor and the helpless, God.
Dinacharya: Daily conduct; daily activity.
Dinadayalu: Merciful towards the helpless.
Dirgha: Long; prolonged.
Dirghasvapna: Long dream; usually referred to show the unreal nature of the world.
Disa: Quarter.
Dishtam: Unseen power in Karma that links up the act and its fruit; destiny or fate.
Divya: Divine; heavenly; celestial; sacred; luminous; supernatural.
Divyachakshu: Divine eye.
Divyachara: Conduct of the godly ones; a Tantric course of spiritual discipline meant for the pure and advanced aspirants.
Divyadrishti: Divine vision.
Divyagandha: Superphysical scent (smell).
Dosha: Defect; shortcoming.
Doshadrishti: The vision that perceives defects.
Drashta: Subject; seer; perceiver.
Dravata: Liquidity.
Dravya: Substance.
Dravyadvaita: Unity of substance or matter.
Dravyagrahana: Appropriation of things.
Dridha: Firm; unshaken.
Dridhabhumi: Well-grounded in any state or state of Yoga.
Dridhasamskara: Well-grounded mental impression.
Dridhasushupti: Deep sleep state.
Dridhata: Firmness.
Drik: Seer; perceiver; vision.
Drishta: The visible; seen; that which is perceived.
Drishtanta: Instance; illustration; example.
Drishtisrishtivada: The doctrine holding that the existence of the world is purely the outcome of the faculty of perception, and that actually nothing exists beyond imagination.
Drisya: Perceived; seen; the world; that which can be seen by the physical sense.
Drisyaprapancha: Phenomenal world that is visible to the eye.
Droha: Treachery; offence.
Duhkha: Pain; misery; sorrow; grief.
Duhkhajihasa: Wish to avoid pain and sorrow.
Duradrishti: Distant vision.
Dushkrita: Demerit; sin; evil action.

Dushtanigraha: Destruction of the wicked.
Dvadasanta: The twelfth centre; the twelfth centre is identified by some with the pituitary centre in the head, there being six centres in the brain, besides the six below the brain.
Dvaita-advaita-vivarjita: Beyond monism and dualism; destitute of both oneness and twoness or multiplicity.
Dvaita-bhava: Feeling of duality.
Dvaitavada: Dualism; the doctrine of dual existence propounded by Madhya.
Dvandva: Pair of opposites.
Dvandvata: State of duality.
Dvandvatita: Beyond the pairs of opposites, like heat and cold, hunger and thirst, pleasure and pain, etc.
Dvarakarana: Intermediate cause; Maya is supposed to be an intermediate cause of the universe, as the unchanging Brahman cannot be an independent cause. That which is not actually the cause but simply a conveying factor of the chief cause, is often found to inhere in the effect. As, for instance, smoothness, etc., of the earth, the actual material cause, are found to exist in the jar, the real effect. They are the intermediate causes, so to say, acting between earth, the actual cause, and the jar, the real effect.
Dvayam: Two; pair.
Dvesha: Repulsion; hatred; dislike.
Dvija: A term used to denote generally the first three of the four castes in Hindu society; twice-born; a Brahmana.
Dviparardha: The two halves of Brahma’s life.
Dvyanuka: Diatom.

E

Eka: One.
Ekabhavika: Unigenital; uninatal; of the same source or nature.
Ekadandi: A Sannyasin who holds one staff only.
Ekadasi: Eleventh day of the Hindu lunar fortnight.
Ekadesika: One-sided; localised.
Ekagrata: One-pointedness of the mind; concentration,
Ekamevadvitiyam: One alone, without a second; Brahman.
Ekamsa: One portion or fraction.
Ekanta: Solitude; seclusion.
Ekantabhava: Feeling of isolation or solitariness.
Ekantavada: Monism.
Ekantika: Final or ultimate; the Absolute.
Ekarasa: Homogeneous; uniform; one essence; Brahman.
Ekarnava: One boundless sea in which state the universe is described figuratively to

exist during the dissolution—the potential causes of the next creation being described as the waters, Karana Sarira, of this all-pervading sea.
Ekata: Oneness; homogeneity; absoluteness.
Ekatva: Unity; oneness.
Ekayana: Union of thoughts; monotheism.
Eko'ham bahusyam: May I, the One, become many; this describes the primal idea which manifested itself from the One Undivided Being prior to creation.
Eshanatrayam: Three kinds of desires, viz., desire for wealth, son and wife.
Evam: Thus; so; in this manner.

G

Gada: Disease or fever.
Gada: Club; mace; one of the weapons of Lord Vishnu.
Gadadhara: Wielder of the Gada; an epithet of Lord Vishnu or Krishna.
Gagana: Sky; firmament.
Gaganaravinda: Sky-lotus; a term used to denote an unreal or non-existent thing; the world.
Gamanakriya: Action of going.
Gambhira: Deep; magnanimous; dignified; grand; imperious; grave.
Gambhirya: Gravity of demeanour.
Ganapati: A Hindu deity; success-bestowing aspect of God.
Ganapatya: A Hindu sect worshipping God as Ganapati; a member of this sect; pertaining to this sect.
Gandha: Smell; scent.
Gandharvanagara: Fantastic formations of clouds giving the appearance of mansions and cities; therefore, any fanciful conception; the world.
Gandhatanmatra: Subtle principle or root element of odour.
Garbhodhaka: The primeval waters.
Garhapatya: Household.
Garhapatyagni: One of the three fires of rituals kept by the Hindu householder.
Garhasthya: The second stage of Hindu social life; the married householder's life.
Garima: A power by which a Yogi becomes abnormally heavy; one of the eight major Siddhis.
Garva: Pride; egotism; arrogance.
Gatagati: Going and coming; passage after death.
Gati: State; movement; going.
Gauna: Secondary; indirect.
Gaunabhakti: Culture of devotion through rituals as a preliminary course on the path of love or Bhakti.
Gaunavritti: Figurative sense or secondary sense as in the instances: (1) He is a lion—he

is not a lion, but he is as brave as a lion. (2) Agni-manavaka: student is fire—he is not fire, but his face is as brilliant as fire. This is a secondary power or Sakti of words.
Gayatri: One of the most sacred Vedic Mantras or texts of the Hindus.
Gayatrividya: The process of meditation taking Gayatri as the symbol of Brahman.
Ghanaprajna: Massive and undifferentiated consciousness.
Ghatakasa: the space bounded by the jar.
Ghatasuddhi: Purification of the physical body.
Ghrana: Nose.
Ghrina: Compassion; pity; aversion; contempt.
Gita: Song; conventionally refers to the renowned sacred text "Bhagavad Gita"; a philosophical text.
Gonaya: Cow-carrier.
Gotra: Family; lineage; mountain.
Graha: Grip; grasp; planet.
Grahaka: Cogniser; receiver; that which seizes or perceives; sense-organ.
Grahana: Organ; acceptance; reception, eclipse.
Grahya: Fit to be received; sense-object.
Grama: Village; multitude; collection.
Granthi: Tie or knot.
Grihastha: Householder.
Guda: Anus.
Gudha: Hidden.
Gudhavasana: Hidden subtle desire.
Guha: Cave.
Guhya: Secret; genital.
Guhyabhashana: Private talk; one of the breaks of Brahmacharya.
Guna: Quality born of nature.
Gunamaya: Full of qualities or attributes.
Gunasamya: A state where the three Gunas are found in equilibrium; the Supreme Absolute.
Gunasraya: Dependent on Gunas; consort of the qualities.
Gunatita: Beyond the Gunas; one who has transcended the three Gunas.
Gunavada: A statement of quality.
Guni: Possessor of quality or qualities.
Guru: Teacher; preceptor.
Gurukripa: Preceptor's grace or blessings.
Gurumantra: Mantra in which one has been initiated by the Guru.

H

Halasana: The plough-pose when the body is made to imitate the Indian plough. Hala means plough.
Hamsamantra: The Mantra "Soham" automatically an involuntarily uttered by the Jiva with every act of inspiration and expiration.
Hamsayoga: The teachings of Lord Hari to Brahma an the Kumaras to clear some Yogic doubts. This occurs Srimad Bhagavatam.
Hana: Abandonment.
Hanuman: A powerful deity; the son of Wind-God; great devotee of Sri Rama; the famous Monkey who helpe Rama in His fight with Ravana.
Hari: A being who destroys the evil deeds of those who take refuge in Him. A name of Lord Narayana or Krishna.
Harsha: Exhilaration; joy.
Hasya: Mirth or amusement; fun.
Hathayoga: A system of Yoga, for gaining control over the physical body and Prana; system of Asanas, Pranayama Bandhas, Mudras and Kriyas.
Hetu: Cause; reason.
Hetupanaya: Application of reason.
Hetvabhasa: Fallacious inference or reason.
Himsa: Injury.
Hiranyagarbha: Cosmic intelligence; the Supreme Lord of the universe; also called Brahma, cosmic Pran Sutratma, Apara-brahma, Maha-brahma or Karya-brahma; *Samashti-sukshma-sarira-abhimani* (the sum-total of all the subtle bodies); the highest created being through whom the Supreme Being projects the physical universe; cosmic mind.
Hitanadi: The common name of several nerves leading from the heart where the individual soul enters in deep sleep.
Hota: The priest who recites the Rig-veda in a sacrifice.
Hrasva: Short.
Hridaya: Heart; essential centre.
Hridaya-dhauti: Cleaning of the heart; cleaning the throat and the chest.
Hridayagranthi: The knot of the heart, viz., Avidya, Kama, and Karma.
Hridayaguha: The cave or chamber of the heart.
Hridayakamala: Lotus of the heart.
Hri: Modesty; shame felt in doing wrong action.

I

Iccha: Desire.
Icchasakti: Omnipotent desire-force.

Ida: The psychic nerve-current flowing through the left nostril; it is the cooling lunar Nadi as distinguished from Pingala, the heating solar Nadi.
Idam: This; here.
Idamta: This-ness.
Indra: The mind or the soul; the lord of the senses; a Hindu deity; chief of the celestials; the ruler of heaven; the rain-god.
Indrajala: Illusion or jugglery.
Indrajalikamayasadrisa: Similar to the illusion created by jugglery; unreal appearances as in dreams.
Indriya: The sense of perception; sense-organ; this either the physical external Karma-Indriya (organ of action) or the internal Jnana-Indriya (organ of knowledge, cognition or perception).
Indriyajnana: Sense-knowledge or perception.
Indriyarthasannikarsha: Contact with or attraction of the objects to the appropriate sense-organs.
Isa: Lord.
Ishta: Object of desire; the chosen ideal; the particular form of God that one is devoted to; a sacrificial rite.
Ishtadevata: Favourite or tutelary deity.
Ishtamantra: The Mantra of the chosen or tutelary deity.
Ishtamurti: Favourite form or image of God.
Ishtapurta: Sacrificial rites (Ishta) and acts of charit like excavation of public wells (Purta).
Ishtasiddhi: Attainment of the desired object or goal the name of a book on Vedanta.
Isvarakoti: Of the degree of God.
Isvarapranidhana: Devotion to the Lord.
Isvaraprayatna: God's Will.
Isvarapujanam: Worship of the Lord.
Isvarasrishti: That which has been created by the Lord such as the elements, etc.
Itara: The other one.
Iti: So; thus; this.
Itihasa: Epic; a book describing the life and adventures of a hero or heroes. The term is applied to Ramayana and the Mahabharata. The hero of the former is Sri Rama, the son of Dasaratha and of the latter, the five Pandavas.

J

Jada: Insentient; non-intelligent.
Jada-jada-bheda: Difference between various classes of matter.
Jada-samadhi: The state of Samadhi induced by Hatha Yogic process in which there is no awareness or illumination as opposed to Chaitanya Samadhi of the Vedantins.

Jagadguru: World preceptor.
Jagat: World; changing.
Jagat-vyapara: World-business.
Jagradavastha: State of waking consciousness; consciousness of the objective universe.
Jagrat: Waking condition.
Jala: Not real; a net; a snare; illusion.
Jalakasa: Ether which is reflected together wi clouds, stars, etc., in the water contained in the jar; ether belonging to the water of the jar.
Jalandharabandha: A Hatha Yogic exercise which the chin is pressed against the chest.
Jalpa: Wrangling; a method of argumentation in logic.
Jambunadam: Gold; pertaining to river Jamboo.
Janaloka: A particular region of the seven high planes; just below Tapoloka.
Janma: Birth; coming into being.
Japa: Repetition of God's Name again and again; repetitio of a Mantra.
Japamaala: Rosary (to count the number of repetitio done).
Japarahitadhyana: Meditation without repetition of a Mantra.
Japasahitadhyana: Meditation with the repetition a Mantra.
Jara: Old age.
Jarayu: Womb.
Jarayuja: Viviparous animals (of placental origin).
Jata: Matted hair.
Jatharagni: Gastric fire; digestive fire.
Jati: Species; class; creation.
Jatismara: Remembrance of the incidents of one's previous births (whether spontaneously or through special voluntary effort).
Jatyantaraparinama: Transformation of one genus or species into another.
Jaya: Victory; mastery.
Jihva: Tongue or the organ of taste and speech.
Jijnasa: Desire to know.
Jijnasu: One who aspires after knowledge; spiritual aspirant.
Jitendriya: One who has controlled the Indriyas or the senses.
Jiva: Individual soul with ego.
Jivachaitanya: Individual consciousness.
Jivagrama: Living things; multitude of Jivas or individual souls.
Jiva-jiva-bheda: Difference between one individual and another.
Jivakoti: Belonging to the category or class of the individual soul.
Jivanmukta: One who is liberated in this life.
Jivanmukti: Liberated in this life, while yet living.
Jivasrishti: That which has been created by the Jiva, viz., egoism, mine-ness, etc.
Jivatma: Individual soul.

Jivesvarabheda: Difference between the individ soul and God; the fundamental tenet of the dualistic school of thought.
Jnana: Knowledge; wisdom of the Reality or Brahman, Absolute.
Jnanabhumika: Step or stage or degree in the attainment of knowledge.
Jnanabhyasa: A term generally used for the Vedanta mode of Sadhana.
Jnanachakshu: Eye of wisdom or eye of intuition.
Jnanagni: Fire of spiritual knowledge or wisdom.
Jnanakanda: The section of the Vedas dealing main with the eternal verities or the Absolute Truth; the Upanishads dealing with the Param Brahman.
Jnanakara: Of the form of wisdom; Brahman; sage.
Jnanakasa: The ether of knowledge; Brahman.
Jnanamarga: The path of Knowledge; Jnana Yoga.
Jnanamaya: Full of knowledge.
Jnananishtha: Established in the knowledge of the Self.
Jnanasakti: Power of knowing; the omnipotent universal force of knowledge.
Jnanasphurti: Flash of knowledge.
Jnanasvarupa: Of the very nature or embodiment knowledge.
Jnanatantra: The Tantric text that treats of highe knowledge.
Jnanayajna: Dissemination of knowledge; the Sadhana for, and the attainment of, knowledge, conceived of as a offering or divine sacrifice; offering of the individual to the Supreme.
Jnanayoga: The path of knowledge; meditation through wisdom; constantly and seriously thinking on the true nature of the Self as taught by the Guru.
Jnanayogi: One practising the scheduled discipline of the path of knowledge.
Jnanendriya: Five internal organs of perception; sense of sight, hearing, taste, touch and smell.
Jnanodaya: Dawn of knowledge.
Jneya: Knowable; to be known.
Jyeshtha: The eldest; the best.
Jyeshtha: A star.
Jyotih: Illumination; luminosity; effulgence.
Jyotirdhyana: Meditation on the supreme Light.
Jyotirmaya: Full (mass) of light.
Jyotishmat: Full of light.
Jyotihsvarupa: Of the form of light.

K

Ka: Brahma; Vishnu; Cupid; Fire; Wind; Death; Sun; a king; joint; peacock; bird; mind; body; time; cloud; so hair; light; wealth; joy.
Kaala: Time; death or Yama.

Kaalachakra: Wheel of time.
Kaalatita: Beyond time.
Kaivalya: Transcendental state of Absolute Indepenence; Moksha; isolation; final beatitude; emancipation.
Kaivalya-moksha: Isolated freedom. The Jnani at once gets Jivanmukti state by becoming one with Brahman while living. This is termed Pralaya also. Final emancipation.
Kala: Part; ray; art.
Kalasakti: The power or skill in arts, viz., literature, architecture, etc.
Kalatraputraishana: Desire for wife and children.
Kali: Evil; black.
Kaliyuga: Age of Kali; iron age; the last of the four Yugas; the present age; the dark, evil age.
Kalpa: A day of Brahma. 360 human years make one celestial year. 12,000 celestial years make one Chaturyuga Mahayuga. 71 such Mahayugas make one Manvantara. 1 such Manvantaras (with their twilight periods) make a Kalpa of 4,320,000,000 years. A night of Brahma is of an equal duration. He lives hundred such years. Brahma's life is known as Para, being of a longer duration than the life of any other being, and a half of it is called Parardha. He has now completed the first Parardha and is in the first day of the second Parardha. This day or Kalpa is known as Svetavarahakalpa; Kalpa also means a code of rituals.
Kalpana: Imagination of the mind; creation.
Kalpanamatra: Mere imagination; resting only in imagination.
Kalpanika: That which is imagined; falsely created.
Kalpita: Imagined or created; dreamt.
Kalyana: Auspicious; blessed.
Kama: Desire; passion; lust.
Kamagni: Fire of passion.
Kamajata: Born of desire or passion.
Kamakanchana: Lust and wealth, the two great barrier; to Self-realisation.
Kamamaya: Full of desire and lust.
Kamana: Longing; pleasure-seeking; cupidity.
Kamasakti: Force of lust or desire.
Kamasankalpa: Thought born of desire.
Kampana: Shaking or trembling; twisting of muscles; tremor in the body or limbs.
Kamyakarma: Any action done with desire for fruits thereof.
Kanchuka: Limit or constriction; sheath whereby, from all-knowing, you have become little; from being almighty, you have become a little doer.
Kanda: The root; the source of all Nadis; the egg-shaped centre of nerves located below the region of the navel.

Kandamula: Roots and tubers.
Kanishthakotyadhikari: Qualified person of the most inferior type.
Kantha: Throat; neck.
Kanthamula: The base of the neck (throat).
Kapaladhauti: A process for the removal of phlegm and is threefold: 1. *Vatakrama*: by inhalation and exhalation. 2. *Vyutkrama*: by water drawn through the nostrils and ejected through the mouth. 3. *Sitkrama*: the reverse process to No. 2.
Kapalarandhra: Hollow of the skull.
Kapata: Deceptive; cunning.
Kapha: Phlegm, one of the three humours or Doshas cording to Ayurveda.
Karali: The terrific one; a flame of fire.
Karana: Cause; reason; the unmanifested potential cause that, in due time, takes shape as the visible effect; the material cause of the universe in such a state during the period of dissolution, i.e., cosmic energy in a potential condition.
Karanabrahman: The highest and the first manifestation of the Absolute; the Absolute qualified by Maya; Saguna Brahman.
Karana-jagat: Causal world.
Karana-salila: Primeval waters; the potential condition of the cosmic energy described figuratively as the water of an all-pervading ocean.
Karana-sarira: The causal body (where the individual rests during sound, deep, dreamless sleep, the intellect, mind and senses being reduced to an unmanifested potential condition); this is the proximate cover of the soul, known as the sheath of bliss.
Karanatma: The causal soul.
Karana-vairagya: Dispassion caused through some misery or shipwreck in life.
Karanavastha: Causal state or condition.
Karana-viveka: Accidental cause of slight discrimination at first.
Karatalabhiksha: Using hands (palms) as the begging bowl.
Karma: Action. It is of three kinds: *Sanchita* (all the accumulated actions of all previous births), *Prarabdha* (the particular portion of such Karma allotted for being worked out in Ilse present life), and *Agami* (current Karma being freshly performed by the individual). It is the Karma operating through the law of cause and effect binding the Jiva or the individual soul to the wheel of birth and death.
Karmabandha: Bondage caused by Karma.
Karmabhumi: Land of action; the earth-plane.
Karmadhyaksha: Controller or ruler of actions; God; soul.
Karmaja: Born of action or Prarabdha.
Karmakanda: The section of the Vedas dwelling only on the rituals mainly; the Samhitas and the Brahmanas of the Vedas.
Karmapara: Dependent on Karma.

Karmaphala: The fruit of actions; the consequence of a deed in the shape of pain or pleasure.
Karmasakshi: Witness of actions.
Karmasaya: The receptacle or mass of actions; aggregate of works done.
Karmavada: The doctrine of Karma upholding that each deed, good or bad, is inevitably followed by pleasure or pain as its sure effect.
Karmayoga: The Yoga of selfless action; performance of one's own duty; indifference to the body and the world; service of humanity.
Karmayogi: One going through the scheduled spiritual discipline of the path of action.
Karmendriya: Organ of action: tongue (speech), hands, feet, genital and anus are the organs of action.
Karta: Doer; the subject of action.
Kartavya: Duty; that which is to be done or ought to be done.
Kartritva: Doership; agency of action.
Kartrivada: The claim of being an independent doer.
Karuna: Mercy; compassion; kindness.
Karunavishta: Invaded by pity.
Karya: Effect (correlative of Karana); the physical body described as the Karya, in contrast to the causal body, the Karana; the world; Hiranyagarbha.
Karyabrahma: Hiranyagarbha; effected Brahman.
Karyakaranasambandha: Relation betwe the cause and the effect.
Karyatattvarthavit: One who knows the me ing of the essence of actions.
Karyavastha: Condition of an effect.
Karyavimukti: Liberation from activity; final emancipation.
Kashaya: The subtle influence in the mind produced by enjoyment and left there to fructify in time to come and distract the mind from Samadhi; hidden impressions.
Katha: Tale or story; history or narrative.
Kaupina: The Indian loin-cloth; suspensory bandag usually worn by men.
Kaya: Physical body.
Kayaklesa: Mortification and torment of the body.
Kayasampat: Perfection of the body so that it is equal to a wealth or treasure.
Kayasiddhi: Perfection of the body through Yoga.
Kayavyuha: Group of bodies (created by a Yogi, to exhaust his Prarabdha).
Kendra: Centre; heart.
Kevala: Alone; single; independent; the Absolute.
Kevala asti: Pure Existence merely.
Kevala astitva: The state of Absolute Being.
Kevalachaitanya: Pure Consciousness or intelligence, without thought.
Kevalajnana: Absolute knowledge; Brahma-jnana.
Kevalakumbhaka: Sudden restraint of breath, not preceded by either inhalation or

exhalation.
Kevalanandasvarupa: Of the very form of mere Bliss; Brahman.
Keyura: An ornament worn on the arm of Lord Vishnu.
Kha: Sky; ether.
Khechara: What moves in the sky; the celestial being or the bird.
Khecharimudra: The Hatha Yogic pose whereby a person is able to fly in the sky.
Khyati: Reputation; fame; knowledge.
Kirita: A crown; one of the ornaments of Lord Vishnu.
Kirtana: Singing the name and glory of God.
Kirti: Fame; reputation.
Klesa: Affliction; pain.
Kosa: Sheath; bag; scabbard; a sheath enclosing the soul; there are five such concentric sheaths or the chambers one above the other, namely, the sheaths of bliss, intellect, mind, life-force and the gross body.
Koti: Crore (ten million); degree (Sadhana-koti or the degree of a spiritual aspirant, Siddha-koti or the order of perfected beings).
Krama: Order; rules regarding rituals.
Kramamukti: Progressive emancipation of the devotees wherein they proceed from this world to the world of Brahma and from there attain Kaivalya.
Kratu: Sacrifice; Yajna; action.
Kripa: Mercy; grace; blessing.
Krishnadvaipayana: The famous Vyasa, the war of the Mahabharata, eighteen Puranas, and the compiler the Vedas.
Krishnajina: Special kind of deer-skin used as s during worship and Yogic meditation.
Kritabuddhi: (Very) intelligent; rational; discrimanative.
Kritakritya: One who has done all actions, i.e., Jnani.
Kritanasa: Destruction of what has been done; destruction of actions done or the rewards of actions that have bee done.
Kritatma: Pure soul who is extremely good and extremely self-sacrificing.
Kriya: Physical action; particular exercises in Hath Yoga, such as Basti, Neti, Nauli, etc.
Kriyadvaita: Oneness in action or practical living of Oneness.
Kriyajnana: The intellectual processes which are the means taken to acquire Svarupajnana.
Kriyamana: (lit what is being done) the effect of the deeds of the present life to be experienced in the future; same as Agami.
Kriyanivritti: Relief from action; emancipation.
Kriyasakti: The power or faculty of acting.
Kriyayoga: Yoga of action; Yoga of self-purification through external service or worship.
Krodha: Anger; wrath.
Kruramati: One with a cruel mind or intention.

Krurata: Cruelty; pitilessness.
Kshama: Forgiveness.
Kshama: Moment.
Kshanabhangura: Liable to be destroyed at any time; utterly transient; evanescent.
Kshanika: Transitory; evanescent; momentary.
Kshanikatva: Momentariness.
Kshara: World; perishable.
Kshatradharma: Code of life and conduct of the warrior-class.
Kshatriyavidya: Military science of the warrior-caste.
Kshaya: Destruction; thinning; diminishing; annihilation.
Kshetra: A holy place; field; also physical body in the philosophical sense.
Kshetrajna: The individual or the Supreme Soul.
Kshina: Powerless; weak.
Kshipta: Wandering state of the mind.
Kshiti: Earth.
Kshudrabrahmanda: Microcosm; human body.
Kuladharma: The respective duty pertaining to the family.
Kumbhaka: Retention of breath; suspension of breath.
Kundalini: The primordial cosmic energy located in the individual; it lies coiled up like a serpent with three and a half coils, with head downwards at the basal Muladharachakra.
Kusa: Sacred grass used for ritualistic purposes.
Kutastha: Absolutely changeless; He who is found without exception in all creatures from Brahma or the creator down to ants and Who is shining as the Self and dwells as witness to the intellect of all creatures, rock-seated, unchanging; another name for Brahman.
Kutasthachaitanya: Inner Self; individual Consciousness destitute of egoism.
Kutasthanitya: Eternal, without undergoing change; the changelessly permanent Self This is opposed Parinami Nitya or changing permanent.
Kutasthasatta: Rock-seated Being; firm being; being of the Self or Brahman.
Kutira: Hut or cottage; hermitage.

L

Laghava: Lightness of body through practice of meditation.
Laghima: Lightness; one of the eight major Siddhis of Yoga-practice.
Lajja: Shame; shyness.
Lakshana: Sign; definition; characteristic; condition.
Lakshanavritti: The inherent power in a sound that gives rise to a thought of certain qualities like name, form, etc., directly or indirectly associated with it.
Lakshya: Target; point of concentration.
Lakshyartha: Indicative meaning (in the exposition of Tat-tvam-asi Mahavakya); the

Lakshyartha of Tat is Brahman and that of Tvam is Kutastha.
Laukika: Worldly; pertaining to the empirical phenomena.
Lauliki: The whirling of the belly from side to side.
Laya: Dissolution; merging.
Layachintana: Concentration of the mind with a view to dissolve it; that kind of Vedantic meditation where the mind is carried on progressively from grosser to subtler ideas until it is dissolved in the Unrnanifested or Para Brahman; there is for instance, the Bhutalayachintana, the Antahkaranalayachintana, and the Omkaralayachintana.
Layakrama: The order of the dissolution ofthe Tattvas.
Layasthana: The place of dissolution.
Layayoga: Process of absorption of the individual soul into the Supreme Soul; another name of Nada-yoga or Kundalini-yoga.
Lesa-avidya: Trace of ignorance.
Lila: Play; sport; the cosmos looked upon as a divine play.
Lilamayi: A connotative name of the divine force whom creation and dissolution are mere play or sport.
Lilavilasa: The splendour of divine sport.
Lina: Dissolved; merged; lost.
Linga: Mark; gender; sign; symbol.
Lingadeha: The astral body; the subtle body.
Lingasarira: The subtle or psychic body that become particularly active during the dream state by creating a world of its own; the three sheaths of intelligence, mind and vital energy constitute this body.
Lingatman: The subtle self.
Lobha: Covetousness; greed.
Loka: World of names and forms
Lokasangraha: Solidarity of the world; uplift of the world.
Lokayata: Materialist; Charvaka.
Loluta: Covetousness; cupidity; earthly enjoyment.

M

Maala: Rosary; beads used for counting the number of Japa done.
Mada: Pride.
Madhukaribhiksha: Alms collected from door to door like a bee collecting honey from flower to flower.
Madhuparka: An offering for the Lord containing honey, curd, etc.
Madhura: The attitude of a devotee expressing the emotion that exists between a lover and the beloved; the devotee looks upon God as his Beloved.
Madhuvidya: The process of meditation on Brahman taking the sun (honey) as a symbol of Brahman.

Madhyama: A slightly gross form of sound.
Madhyamakotyadhikari: Qualified person of the middle type.
Madhyamaparimana: Middle size.
Madhyamavairagya: Middle type of Vairagya; not intense Vairagya.
Mahabhuta: Great element; primordial element.
Mahadbrahma: Hiranyagarbha; Sutratma; cosmic intelligence.
Mahakalpa: The great cycle; hundred years of Brahma when the whole universe is dissolved in the Unmanifested.
Mahan: The Great; the evolute from Prakriti according to the Sankhya; Brahma or Hiranyagarbha.
Mahapralaya: The great deluge and general annihilation of the world; the final destruction of the whole creation at the end of a cosmic cycle.
Mahapurusha: A great person; a great soul; a sage; the Supreme Lord.
Maharaja: Emperor.
Maharloka: The fourth of the seven planes above nether regions.
Maharshi: Great sage.
Mahat: Great; the first product from Prakriti in evolution according to Sankhya philosophy, intellect.
Mahatahparah: Beyond the great; greater than the great; above the reach of the intellect.
Mahatma: Great soul; saint; sage.
Mahattattva: The great principle; the principle of intelligence or Buddhi; Hiranyagarbha or Brahma.
Mahattva: Greatness.
Mahavakya: (lit.) Great sentence. Upanishadic declarations, four in number, expressing the highest Vedantic truths or the identity between the individual soul and the Supreme Soul. They are:
1. *Prajnanam Brahma* (Consciousness is Brahman)—in Aitareya Upanishad of the Rig Veda.
2. *Aham Brahmasmi* (I am Brahman)—in Brihadaranyaka Upanishad of Yajur Veda.
3. *Tat Tvam Asi* (That thou art)—in Chhandogya Upanishad of Sama Veda.
4. *Ayam Atma Brahma* (This Self is Brahman)—in Mandukya Upanishad of Atharva Veda.
Mahavakyanusandhana: Enquiry into the truth of the Mahavakyas.
Mahesvara: Great Lord; name of Siva.
Mahima: Glory; one of the eight major Siddhis; the power of assuming immense size.
Maitri: Friendliness.
Majja: Marrow.
Makaara: The mystic syllable “m”, the third letter that concludes Om or the Pranava-nada.

Makara: Crocodile.
Mala: Impurity of the mind; one of the three defects of the mind.
Malavasanarahita: Free from impurities and subtle desires.
Malinasattva: Impure Sattva; nescience; Avidya in the individual.
Mamakara: Mineness; the thought "this is mine" in relation to the body and the things connected with it, such as wife, children, relations, friends, home, wealth and the like.
Mamata: Mineness.
Mana: Respect; sense of self-respect.
Manahkalpitajagat: The world created by the mind or imagination.
Manahpranasambandha: The relation between mind and vital energy.
Manahsuddhi: Purification of the mind.
Manana: Constant thinking; reflection; meditation on the eternal verities; the second of the three steps on the path of knowledge.
Mananasakti: Power of reflection and concentration.
Manas: Mind; the thinking faculty.
Manasah-manah: Mind of mind; the Inner Ruler or the Self or Brahman.
Manasapuja: Mental worship; an item of ritualistic worship requiring the devotee to go mentally through the entire procedure of worship.
Manasika: Mental; pertaining to the mind.
Manasikajapa: Mental repetition of a Mantra.
Manasikakriya: Mental action.
Manasisakti: Power of mind; intelligence; understanding.
Manavadharma: The essential nature of man; reli of man; the duties of man.
Manda: Dull; thick.
Mandala: Region; sphere or plane, e.g., Suryaman or the solar region.
Mangala-arati: Worship through waving of lights before God or any adorable personage.
Manipura-chakra: The third of the Yogic centres situated in the region of the navel.
Manisha: Independent power of thinking.
Manodharma: Natural attributes or properties of mind.
Manolaya: Conquest of the mind.
Manolaya: Involution and dissolution of the mind in its cause.
Manomatrajagat: Mind alone is world; world made up of mind only.
Manomayakosa: One of the sheaths of the Sel consisting of the mind.
Manomurchakumbhaka: Retention of brew wherein the mind lapses into unconsciousness; a variety of Pralaya.
Manonasa: Destruction of the mind.
Manonirodha: Control or annihilation of the mind.
Manorajya: Building castles in the air; mental kingdom.
Manoratha: Desire of the mind.

Mantra: Sacred syllable or word or set of words through the repetition and reflection of which one attains perfection or realisation of the Self.
Mantra-chaitanya: The dormant potency of Mantra.
Mantra-sakti: Power of the Lord's Name; the potency of any Mantra.
Mantra-siddhi: Perfection in the practice of Mantrajapa; mastery over the Devata of a Mantra so that the Devata graces the votary whenever invoked.
Manvantara: The period of Manu's rule consisting of 71 celestial Yugas.
Mardava: Mildness; tenderness; smoothness.
Marga: Path; road.
Martanda: The Sun-God.
Martyaloka: The mortal world; earth-plane.
Marut: A certain class of heavenly bodies; the wind-god.
Mathakasa: Space bounded by a temple or a house or a room.
Mati: Thought; mind rightly directed towards knowledge revealed and practice enjoined by Sastras.
Matra: Unit; alone; element.
Matri-mana-mega: Knower, knowing and the known; measurer, measuring and the measured.
Matsarya: Jealousy.
Matsyasana: Fish-posture of the Hatha Yogins; a person can float on water like a fish for a considerable time if he steadily lies there in this posture.
Matsyavatara: The Fish-incarnation of God, according to Hindu mythology.
Matsyendrasana: This posture was invented by Bhagavan Matsyendra, one of the pioneers of Yogic culture.
Mauna: Silence.
Maya: The illusive power of Brahman; the veiling and the projecting power of the universe.
Mayamohajala: The jugglery or deception set by infatuation of Maya.
Mayasabalabrahma: Another name for Sagun Brahman or Isvara (the Brahman conjoined with attributes, enwrapped in and coloured with Maya).
Mayavada: Also known as Mithyavada; theory of illusion; doctrine of the phenomenal character of the universe.
Mayavi: Master-magician; great juggler; Brahman.
Mayopadhi: The Upadhi or the apparently limiting conditions produced by Maya or appearance.
Medha: Power of retaining the import of studies; intelligence or intellect; power of understanding.
Meghakasa: Sky reflected in particles of water which resemble spray and which are inferable as existing in the canopy of clouds, which hangs in the expansive firmament from the subsequent showers of rain; cloud-environed ether.

Merudanda: The spinal column.
Mimamsa: An enquiry into the nature of a thing; the science of philosophical logic enquiring into Vedic knowledge; Purvamimamsa or Uttaramimamsa.
Mitahara: Moderate diet.
Mithya: False; unreal; illusory.
Mithyabhimana: False egoism.
Mithyachara: Sinful conduct; hypocrisy.
Mithyadrishti: The vision that this world is unreal.
Mithyahamkara: Same as Mithyabhimana.
Mithyajnana: False knowledge.
Mithyajnananimitta: Based on wrong knowledge.
Mithyasambandha: False relationship.
Mithyavada: Phenomenal doctrine; theory of illusion.
Moha: Infatuation; delusion caused by wrong thinking; false identification and deluded attachment.
Moksha: Release; liberation; the term is particularly applied to the liberation from the bondage of Karma and the wheel of birth and death; Absolute Experience.
Mriduta: Gentleness; tenderness.
Mridya (Vairagya): Mild form of dispassion; intermittent, vague and weak.
Mrigatrishna: Mirage in the desert.
Mrisha: Vain; hollow; false; unreal.
Mrityu: Death; Lord Yama.
Mrityunjaya: Conqueror of death; one of the names of Lord Siva.
Mudhavastha: One of the five states of the mind; state of ignorance or forgetfulness of one's real nature.
Mudita: Complacency; joy.
Mudra: A certain class of exercises in Hatha Yoga; symbols shown in hands during worship.
Mugdhata: The state of very deluded forgetfulness of real divine nature through infatuation.
Muhurtam: Auspicious moment; a period equivalent to 48 minutes.
Mukhya: Chief; primary.
Mukhyaprana: Chief vital air.
Mukhyasamanyadhikarana: The great Vedantic text "*Aham Brahmasmi*: I am Brahman" teaches the identity of the individual soul and the Supreme Being. Here the soul designated as "I", the doer and the enjoyer is not one with Brahman, but it is the noumenal Self Who is the basis of that "I" that is identical with Brahman. Thus "I" is to be deprived of its fictitious environments before establishing its identity with Brahman; the main common substratum. To illustrate the matter, let us take an ordinary instance of a rectified error. "That which was thought to be a pillar is a man." Here the

proposition does not mean that the pillar is one with the man. But, it simply teaches us that knowledge of the man dispels the notion of the pillar, and residuum of that idea of pillar is the same as man. In o words, the relation of subject and predicate is not based up direct identity (Mukhyasamanyadhikarana) but upon sublation of the falsity of the subject as such (Badhasamanyadhikarana).

Mukhyavritti: Primary sense; power or Sakti words.

Mukta: The liberated one.

Muktapurusha: A person liberated from all kinds of bondage; one freed from birth and death.

Mukti: same as Moksha.

Mula: Origin; root; base; tuber.

Muladhara: The lowermost of the six Yogic centres the body.

Muladhauti: Cleaning of the anus.

Mulajnana: Primal ignorance which contains all potentialities.

Mulamantra: Root Mantra; the powerful and the most important of the Mantras of any deity.

Mulaprakriti: Avyaktam; the ultimate subtle cause for all matter.

Mula-avidya: Same as Mula-ajnana.

Mumukshu: Seeker after liberation.

Mumukshutva: Intense longing for liberation.

Muni: A sage; an austere person; one observing the vow of silence (Mauna).

Murcha: Fainting.

Murkha: Fool.

Murta-amurta: Personal and impersonal.

Murti: Idol.

N

Nabhi: Navel.

Nabhichakra: Manipurachakra; the third lotus at the navel, according to Hatha Yoga.

Nada: Mystic sound (of the Eternal); the primal sound or First vibration from which all creation has emanated; the first manifestation of the unmanifested Absolute; Omkara or Sabda Brahman; also the mystic inner sound or Anahata on which the Yogi concentrates.

Nadabindukalatita: Beyond the states of Nada, Bindu and Kala, in Tantric conception; the supreme state of Brahman.

Nadanusandhana: Enquiry or investigation into the Anahata sounds.

Nadi: River

Nadi: Nerve; channel; psychic current.

Nadisuddhi: Purification of the Nadis.

Naga: One order of Sadhus, who are nude.

Naimittika: Occasional; not daily or permanent.
Naimittika-karma: Obligatory rites on special occasions, such as death anniversaries, eclipses, etc.
Naimittikapralaya: Occasional cosmic dissolution, during Hiranyagarbha's sleep.
Naishkarmya: Cessation of works of Prakriti; the state of being actionless (in salvation).
Naishthikabrahmachari: One who has taken the vow of life-long celibacy, residing in the house of his preceptor.
Naivedya: Edible offerings to the deity in a temple or household altar.
Naiyayika: Follower of the Nyaya school of Indian philosophy.
Nakshatravidya: The science of stars; astronomy.
Nama: Name.
Namarupa: Name and form; the nature of the world.
Namarupajagat: The world of names and forms.
Namarupavyakarana: Evolution of names and forms.
Namasmarana: Remembrance of the Lord throu repetition of His Name.
Namrata: Humility.
Nanabhava: The feeling of plurality or multiplicity.
Nanatva: Many-ness; variety; diversity.
Narasimha: A fierce manifestation of Vishnu in the form of a man-lion in which the Lord incarnated to kill Hiranyakasipu.
Narayana: A proper name of God; the term by etymology means a Being that supports all things, that is reached by them and that helps them to do so; when the compound Nara plus Ayana is understood as a Bahuvrihi compound, the word means one who pervades all things; one who sleeps on waters.
Nasika: Nose; the subtle organ of smell corresponding to the outer organ, the nose.
Nasikagra: Tip of the nose.
Nasikagradrishti: Gaze at the tip of the nose.
Nauli: Hatha Yogic Kriya, wherein the abdominal region is churned with the rotating motion of the rectus muscles.
Navadvarapuri: The nine-gated city; body.
Navariddhis: The nine minor psychic powers.
Navavidhabhakti: Nine modes of devotion, viz., hearing His Names and Glories, singing them, remembering the Lord, worship (service) of His Feet, adoration with flowers, prostrations, regarding oneself as His servant, as His friend, and total self-surrender.
Neti: Hatha Yogic Kriya for cleansing the nostrils, by passing a thread through the nostrils; one of the six Kriyas or preliminary purificatory exercises in Hatha Yoga.
Neti-neti: "Not this, not this"; the analytical process of progressively negating all names and forms in order to arrive at the eternal underlying Truth.
Nididhyasana: Profound and deep meditation; third step in Vedantic Sadhana, after 'hearing' and 'reflection'.

Nidra: Sleep; either dreaming or deep sleep state; also a name of Yogamaya.
Nigamana: Conclusion; the fifth member of a syllogism.
Nigrahasthana: The place of controlling and punishment.
Nihsankalpa: Devoid of thought or imagination.
Nihspriha: Desirelessness.
Nihsreyas: Supreme Bliss; Moksha.
Nihsvasa: Outbreathing; exhalation.
Nijabodharupa: State of Self-awareness; Satchidananda Brahman; of the form of real knowledge.
Nimesha: Twinkling of an eye; a moment or minute.
Nimitta: Cause; instrument.
Nimittakarana: Instrumental cause, as the potter who makes the pot.
Ninda: Rebuke; censure.
Nirabhimanata: State of mine-lessness; egolessness.
Nirabhimani: One who is devoid of Abhimana.
Niradhara: Without support.
Nirajana: Burning of camphor and the like; an offering or waving of camphor or any light before the deity during worship.
Nirakara: Formless.
Niralamba: Supportless.
Niramaya: Without disease.
Niranjana: Spotless.
Niranjano'ham: I am spotlessly pure.
Nirasaya: Without refuge or shelter.
Nirasraya: Without support.
Niratisayananda: The highest bliss; above whit bliss there is none other.
Niratisaya-ghanibhuta-sakti: Infinitely massive power or potency; condensed or concentrated power which is limitless.
Niravadhi-atitaram: Constant and profuse.
Niravarana: Without veil.
Niravayava: Without members or limbs.
Nirbharata: Excessiveness; fullness.
Nirbhaya: Fearless.
Nirbija: Seedless; without Samskaras.
Nirbijasamadhi: Nirvikalpa Samadhi, wherein the seeds of Samskaras are fried by Jnana.
Nirdvandva: Beyond the pairs of opposites such as pleasure and pain.
Nirguna: Without attribute.
Nirgunabrahman: The impersonal, attributeless Absolute.
Nirlina: Undissolved.
Nirlipta: Unattached.

Nirliptatva: The state of being unattached.
Nirmala: Without impurity; pure.
Nirmama: Without mine-ness.
Nirmana: Creation.
Nirmanachitta: Manufactured mind; manufacturing mind.
Nirmanakaya: Manufactured body.
Nirmoha: Without attachment; without delusion.
Nirnaya: Ascertainment; establishing.
Nirodha: Restraint; suppression; destruction.
Nirodhabhumi: The state in which the mind is, when tinder control.
Nirodhaparinama: Modification of control.
Niruddha: Controlled.
Nirudyoga: Without effort.
Nirukta: Etymology (of the Vedas).
Nirupadhika: Without any limiting adjunct.
Nirupana: Investigation or ascertainment.
Nirvana: Liberation; final emancipation.
Nirvedya: Unknowable.
Nirvichara: Without argumentation; without logic and enquiry.
Nirvicharasamadhi: Superconscious state where there is no intellectual enquiry.
Nirvikalpa: Without the modifications of the mind.
Nirvikalpasamadhi: The superconscious state where there is no mind or the triad, viz., knower, known and knowledge, or any idea whatsoever. See Asamprajnata-samadhi.
Nirvikara: Unchanging; without modifications.
Nirvisesha: Without any special characteristics.
Nirviseshachinmatra: Undifferentiated consciousness alone.
Nirviseshatva: Absence of distinctive attributes.
Nirvishaya: Without sense-activity; without object.
Nirvitarkasamadhi: Superconscious state where there is no intellectual argumentation or logic.
Nischaya: Conviction; determination.
Nischayatmaka: With firm conviction or determination.
Nischayavritti: The Vritti or state of mind where there is determination.
Nishedha: Prohibition (enjoined by the scripture).
Nishiddhakarma: Forbidden action according to Vedas or the Smritis.
Nishkala: Without parts; without taint; spotless.
Nishkama: Without desire.
Nishkamabhava: Motiveless, spontaneous feeling; the attitude of non-expectation of fruits of action.
Nishkamakarma: Action without expectation of fruits.

Nishkampana: Unshakable.
Nishkriya: Without action; without movement.
Nishkriyarupa: Of the form of actionlessness; a feature of the Supreme State or Brahman.
Nishtha: Steadfastness; establishment in a certain state.
Nitya: Eternal; daily; obligatory; permanent.
Nityabuddhi: Idea of stability; the intellect that considers the world as real.
Nityakarma: Daily obligatory rite, as Sandhyavandana, etc.
Nityamukta: Eternally free.
Nityanityavastuviveka: Discrimination between the Real and the unreal.
Nityapralaya: Dissolution of everyday occurrence during the individual's sound sleep.
Nityasarga: Daily creation; awakening of the individual in the morning.
Nityasiddha: Eternally perfect.
Nityasuddha: Eternally pure.
Nityasukha: Eternal happiness.
Nityata: Eternity.
Nityatripti: Eternal satisfaction.
Nityayukta: Eternally united (with the Absolute).
Nivarasuka: The tail end of a paddy.
Nivritti: Renunciation; retrospective life; stepping back from worldly activity.
Nivrittimarga: The path of renunciation or Sannyasa; the path of return to Para Brahman.
Nivrittirupa: Of the very form of renunciation and de tachment; Atman or Brahman.
Niyama: The second step in Raja Yoga; internal and external purification, contentment, mortification, study, and worship of God, constitute Niyama; observance.
Niyamaka: He who controls; God or Isvara.
Niyamavidhi: An injunction on the method of carrying out or performing scriptural injunctions and observances.
Nritya: Dance. Lord Siva's Dance is known as the Tandava Nritya.
Nriyajna: Service of human beings; one of the five daily sacrificial rites enjoined on all householders; feeding of the guest, the poor, etc.
Nyagrodha: The Indian fig (tree); the Sami tree.
Nyasa: Renunciation; laying down.
Nyaya: Logic; one of the six schools of Indian philosophy.

O

Ojas: Vigour; spiritual energy; vitality; the spiritual force developed through the creative power of celibacy Yoga Sadhana.
Om: The Pranava or the sacred syllable symbolising Brahman.
Omkara: Same as Om.

Omtatsat: A designation of Brahman; used as a benediction, a solemn invocation of the divine blessing.
Oshadhiyoga: Yoga in which herbal preparations administered to cure defective health.

P

Pada: Foot; one-fourth portion.
Padartha: Substance; material.
Padarthabhavana: Knowledge of the Truth; the sixth of the Jnana-bhumikas or states of knowledge where the Jnani perceives the inner essence and not the outer physical form of things. Lotus; Chakra; a name for the plexus.
Padmasana: The lotus pose; a meditative posture.
Padya: Water offered to wash the feet with; one of the sixteen modes of honouring the deity in formal worship.
Pancha: Five.
Panchagnividya: Science of five fires; esoteric explanation of five processes of sacrifices. (See Chhandogya Upanishad).
Panchakosa: Five sheaths of ignorance enveloping the Self.
Panchakshara: Mantra of Lord Siva, consisting of five letters, viz., (Om) Na-mah-si-va-ya.
Panchikarana: Quintuplication; according to the Vedanta school, a particular process by which the five kinds of the elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe.
Panchikrita: Quintuplicated.
Pandita: A learned man; a scholar; a man of wisdom (Pundit).
Panditya: Erudition; learning; intellectual mastery.
Papa: Sin; a wicked action; evil; demerit.
Papapurusha: Evil personified; personification of the sinful part of the individual.
Para: Supreme; other; enemy.
Parabhakti: Supreme devotion to God, when the devotee sees his Ishtham everywhere. Here the devotee transcends all forms of ritualistic worship. This leads to Jnana.
Paradharma: Duty pertaining to another.
Paragati: Highest state; Moksha.
Parakayapravesa: Entering into another body;' ower by which the Yogi can leave his own body and into and animate another body.
Param-brahma: The Supreme Absolute; the transendental Reality.
Parama: Highest; Supreme.
Paramadhama: Supreme Abode; Brahman, Moksha
Paramahamsa: The fourth or the highest class Sannyasins.
Paramakarana: The supreme cause of all causes.
Paramananda: Supreme Bliss.

Paramanandaprapti: Attainment of Supreme Bliss.
Paramanu: A sub-atomic particle, such as electron.
Paramapada: Supreme state; Moksha.
Paramarthadrishti: Right vision; intuition.
Paramarthika: In an absolute sense (as opposed Vyavaharika or relative).
Paramarthikasatta: The Absolute Reality; Transcendental Truth; Param Brahman.
Paramasanti: Supreme peace; absolute peace.
Paramatma: The Supreme Self.
Paramavasyata: Supreme control over the mind an the senses.
Paramesthi: The exalted one; a name generally applied It, Brahma or Hiranyagarbha, and sometimes even to Lord Narayana or the Supreme Purusha.
Paramesvara: The Supreme Lord.
Paramjyotih: Supreme Light; Brahman.
Paraprakriti: The higher cosmic energy through which the Supreme Brahman appears as individual souls.
Para sabda: Supreme sound which is in an undifferentiated state; the first Avyakta state of sound.
Parasamvit: Supreme knowledge or consciousness.
Parasparadhyasa: Mutual superimposition, viz., lie body is mistaken for the Self and the Self is considered as the body.
Paratantra: Dependent on another.
Paratantrasattabhava: Possibility of dependent existence.
Paratpara: Greater than the great; higher than the high.
Paravairagya: Highest type of dispassion; the mind turns away completely from worldly objects and cannot be brought back to them under any circumstances.
Paravastu: Supreme Substance; Brahman.
Paravidya: Higher knowledge; direct knowledge of Brahman.
Parayana: The ultimate ground; the sole refuge.
Parichhinna: Finite; conditioned; limited.
Parigraha: Grasping; accepting; covering.
Parinama: Transformation; modification; change; of result.
Parinamanitya: Changing eternal; Maya.
Parinamasrishti: Creation by evolution and actual change according to Sankhya.
Parinamavada: The doctrine of transformation (of the school of qualified non-dualism of Sri Ramanuja) holding that God actually transforms a portion of His Being into the universe.
Parinamopadana: That material cause w evolves out of itself an effect which is essentially one with e.g., the Pradhana of the Sankhyas.
Pariplava: Stories prescribed for recitation in the intervals of performing the horse-sacrifice.

Paripurna: All-full; self-contained.
Parispanda: Vibration.
Parivara: Train of attendants.
Parivrajaka: Roaming ascetic; itinerant monk Sannyasin.
Parivrajya: The state of a wandering Sannyasin.
Paroksha: Indirect; that which cannot be perceived by eyes directly.
Parokshajnana: Indirect knowledge of Brah through the study of the Vedas, etc.
Paropakara: The good and welfare of others; service to others.
Parvati: An incarnation of the Divine Mother; Consort Lord Siva.
Pasupati: Lord of the individual souls (which are Pasus or cattle); a name of Lord Siva.
Pasvachara: Conduct of the brutes; a Tantric course spiritual discipline for the least advanced aspirants.
Pasyanti: The subtle or the second state of sound whi in its grossest form is manifest as the audible sound upon physical plane.
Pativratadharma: The rules of life of a chaste woman devoted to her husband.
Pavana: Wind-god.
Payasa: A liquid offering to gods prepared with rice (boiled), milk, ghee or melted butter, and sugar, with necessary spices; also known as Paramannam.
Payovrata: A kind of austere observance where one lives on milk alone.
Payu: Organ of excretion; anus.
Phala: Fruit; effect; one of the Shadlingas; the last of the chapters in the Brahma Sutras.
Phalahara: Fruit-diet (usually taken by Yogis, spiritual aspirants and performers of austerities).
Pinaka: The bow of Lord Siva.
Pindanda: The world of the body; microcosm; Kshudrabrahmanda as opposed to the macrocosm or cosmos (Brahmanda).
Pingala: A Nadi or psychic nerve current which terminates in the right nostril; it is the solar Nadi; it is heating in its effect.
Pippala: Holy fig (tree).
Pisuna: Treacherous; crooked.
Pitambara: Celestial silk garment decorated with gold, worn by Lord Vishnu or Lord Krishna.
Pitri: The departed ancestor; a divine hierarchy like Yama, consisting of deceased progenitors and ancestors; the manes.
Pitriloka: The world occupied by the divine hierarchy of ancestors.
Pitriyajna: Oblations for gratifying the manes; one of the five daily sacrificial rites enjoined on all householders; libations to ancestors.
Pitriyana: The path of the fathers or the manes, through which an individual soul, on doing good works of merit, ascends to the region of the moon after death to enjoy there the effects of his works. This is also called “Dhumamarga” or the path of the smoke.

Pratikulata: State of being unfavourable.
Pratima: A copy; an image (of God) made of any metal, wood or similar material for worship or spiritual contemplation.
Pratipaksha: Opposite; inimical.
Pratipakshabhavana: The method of substituting the opposite through imagination; thus, fear is overcome by dwelling strongly upon its opposite, viz., courage.
Pratisamkhyanirodha: Cessation dependent on a sublative act of the mind.
Pratistha: Reputation; fame; Rini resting; establishment; installation.
Pratiyoginisakti: Opposite power or force.
Pratyabhijna: Knowing; recognition or recovering consciousness; recollection.
Pratyabhijnajnana: Same as Pratyabhijna.
Pratyagatma: Inner Self; Kutastha; Brahman.
Pratyahara: Abstraction or withdrawal of the senses from their objects, the fifth limb of Patanjali's Ashtanga Yoga.
Pratyaksha: Direct perception; intuition.
Pratyakshapramana: Proof of direct perception or intuition.
Pratyakshatva: Directness (of realisation or divine experience).
Pratyakshayogya: Fit for direct perception.
Pratyavaya: The sin of commission.
Pratyaya: Cause; mental effort; imagination; idea of distinction.
Pravaha: Flood-tide.
Pravrajin: Wandering mendicant (Sannyasin).
Pravrittimarga: The path of action or life in worldly society or according to the nature of the world.
Pravrittivijnana: Quasi-external consciousness.
Prayaschitta: Expiation; mortification.
Prayaschittakarma: Expiatory action; bodily mortification; penance.
Prayatna: Attempt; effort.
Prayojana: Result; fruit; the final end.
Prayopavesa: A stern resolve to fast unto death.
Prema: Divine love (for God).
Premabhava: Feeling of love.
Prerana: Goading or stirring; impulse; urge; prompting.
Prithivi: The element of earth with density and fragrance as its characteristic features.
Prithivi-tattva: Principle of earth-element.
Priya: Bliss; joy derived on seeing a beloved object.
Puja: Worship; adoration.
Pulaka: Horripilation.
Punya: Merit; virtue.
Punyamati: Virtuously inclined.

Punyapunya: Virtue and vice; merit and demerit.
Puraka: Inspiration; inhalation of breath.
Purascharana: An observance consisting of the repetition of a Mantra, as many hundred thousand times as there are syllables (letters) in it. This is done with rigid rules regarding diet, number of Japa to be done per day, seat, etc.
Puritat-nadi: One of the astral tubes or subtle passages in the body.
Purna: Full; complete; infinite; absolute; Brahman.
Purnayogi: A full-blown Yogi.
Purnoham: I am full, the absolute, the infinite; I am Brahman.
Purta: Charitable construction of tanks, etc., for the benefit of humanity.
Purusha: The Supreme Being; a Being that lies in the city (of the heart of all beings). The term is applied to the Lord. The description applies to the Self which abides in the heart of all things. To distinguish Bhagavan or the Lord from the Jivatma, He is known as Pararna (Highest) Purusha or the Purushottama (the best of the Purushas).
Purushartha: Human effort; individual exertion; right exertion; Dharma, Artha, Kama and Moksha; ideal of man.
Purushottama: The Supreme Person; the Lord of the universe.
Purvamimamsa: The name of the philosophy by sage Jaimini, regarding the portion of the Vedas on sacrificial works and other religious ceremonies.
Purvapaksha: The prima facie view.
Pushan: The Sun-god.
Pushti: Nourishment.
Putreshti: A sacrificial rite performed with the object of getting a son.

R

Rachana: Creation; construction.
Raga: Blind love; attraction; attachment that binds the soul to the universe.
Raga-dvesha: Attraction and repulsion; like and dislike; love and hatred.
Raga-ragini: Melodic structures in music.
Raja: King.
Rajarajesvari: The name of a supreme incarnation of the Sakti representing the supreme, divine, cosmic power.
Rajarshi: One who is a king and also a seer of spiritual truths.
Rajas: One of the three aspects or component traits of cosmic energy; the principle of dynamism in nature bringing about all changes; through this is protected the relative appearance of the Absolute as the universe; this quality generates passion and restlessness.
Rajasa-ahamkara: Egoism born of passion and ac tivity
Rajasika: Passionate; active; restless.
Rajasuya: A sacrifice performed by a monarch as a mark of his sovereignty over other

kings
Rajayoga: A system of Yoga; the royal Yoga of meditation; the system of Yoga generally taken to be the one propounded by Patanjali Maharshi, i.e., the Ashtanga Yoga.
Rajjusarpanyaya: The analogy of the rope and the snake used to illustrate the appearance of the world in Brahman.
Rakta: Blood; red; amoured; affected with love.
Rasa: Essence (of enjoyment); water; mercury; taste; sweet feeling; food-chyle; Brahman.
Rasakrida: Transcendental sport that Lord Krishna played with the Gopis of Brindavana.
Rasana: Tongue; the organ of taste.
Rasasvada: Tasting the essence or the bliss of Savikalpa Samadhi; this is an obstacle to the higher Advaitic realisation, as it keeps away the meditator from attempting for Nirvikalpa Samadhi or Asamprajnata Samadhi.
Rasatanmatra: The subtle essence of taste or flavour; the subtle essence of the sense of taste.
Ratipriti: Intense attachment and love; joy derived from physical love.
Ratna: Gem; jewel; the best.
Rechaka: Exhalation of breath.
Retas: Semen; virile seed.
Riddhi: Highest sensual delight; wealth; nine varieties of extraordinary exaltation and grandeur that come to a Yogi as he advances and progresses in Yoga, like the supernatural powers or Siddhis; Riddhis are, like Siddhis, great obstacles in Yoga.
Rik: Mantras, verses, of the Rig Veda.
Rishi: Sage; seer of the Truth.
Rishiyajna: Study of the scriptures for gratifying the seers of Truth; one of the five sacrificial rites enjoined on all householders for daily performance; also known as Brahmayajna.
Rita: True; correct; real.
Ritambharaprajna: Consciousness full of Truth (according to Raja Yoga of Patanjali.)
Ritvik: Priest performing (officiating in) a sacrifice.
Rochaka: Pleasure-inducing.
Romancha: Rapture or thrill with horripilation; a stage in Bhakti Bhava.
Ruchi: Taste; appetite; liking; desire.
Rudraksha: (lit.) Eye of Lord Siva; a kind of berries of which the seeds are worn by some religious sects of the Hindus as rosary, around their necks, heads, arms, etc., as sacred to Lord Siva.
Rupa: Appearance; fOrm; sight; vision.
Rupasakti: The power that creates forms.
Rupaskandha: The group of sensation of form.
Rupatanmatra: Subtle principle of colour and form.

S

Sa: She.
Sabda: Sound; word; Vedas: Omkara.
Sabdabheda: Difference in word (name) only.
Sabdabrahma: Word-Absolute; Omkara or the Veda.
Sabdantara: Difference of words or terms; another word.
Sabdapramana: Scriptural proof.
Sabdatanmatra: Subtle principle of sound.
Sabha: Assembly.
Sahija Samadhi: Savikalpa Samadhi wherein the seed of Sarnskaras is not destroyed.
Satchidananda: Existence-knowledge-bliss Absolute. (Also, Sat-chit-ananda.)
Satchidanandasagara: The ocean of Existenceknowledge-bliss, a metaphorical expression suggesting the indescribable Absolute Reality.
Sachetana: Possessed of consciousness.
Sadachara: Right conduct.
Sadaikarasa: Eternal homogeneous essence.
Sadajagrat: Ever wakeful.
Sadbhashana: Right speech.
Sadguna: Good quality; virtuous quality.
Sadharana: Ordinary; common.
Sadharana-karana: Common cause.
Sadhaka: (Spiritual) aspirant; one who exerts to attain an object.
Sadhana: Self-effort; tool; implement; spiritual practice.
Sadharmya: Becoming of one law of being and action (with the Divine).
Sadhanachatushtaya: The four kinds of spiritual effort—discrimination, dispassion, sixfold virtues and desire for liberation.
Sadhu: Pious or righteous man; a Sannyasin.
Sadi: With beginning.
Sadrisaparinama: Homogeneous change; change in its own given conditions; a change which is not different from the original, like gold into an earring.
Sadrisyata: Similarity.
Sadvichara: Right enquiry; enquiry into Truth.
Sadyomukti: Immediate liberation.
Sagunabrahma: The supreme Absolute conceived of as endowed with qualities like mercy, omnipotence, omniscience, etc., as distinguished from the undifferentiated Absolute.
Sah: He.
Sahaja: Natural; true; native.
Sahaja-kumbhaka: Natural retention of breath.

Sahajananda: State of bliss that has become natural.
Sahaja-nirvikalpa-samadhi: Natural non-dual state of Brahmic Consciousness.
Sahajanishtha: Natural and normal establishment; establishment in one's own essential nature of Satchidananda.
Sahajavastha: Superconscious state that has become natural and continuous.
Sahakarimatra: A helping factor only. (Maya is Sahakarimatra of Brahma's world-projection.)
Saham: She I am (Mantra of Saktas).
Sahasrara: A region in the top of the head in the form of a thousand-petalled lotus, where Kundalini Sakti unites with Lord Siva.
Sahastita: Co-existence.
Saiva: One who considers Lord Siva to be the highest Lord; pertaining to Lord Siva.
Sajatiyabheda: Difference by which one individual of a species is distinguished from another, e.g., the difference between one man and another man.
Sakala: With parts; all; everything.
Sakamabhakti: Devotion with expectation of fruits, and with selfish motives.
Sakamabhava: Attitude or feeling where there is desire as motive force.
Sakara: Having form (as opposed to Nirakara).
Sakha: Division; branch.
Sakhya: The attitude of a devotee, expressing the relationship of a friend with God; examples are Arjuna, Uddhava and the cowherds of Brindavana.
Sakshatkara: Direct realisation; experience of Absoluteness; Brahmajnana.
Sakshi: Witnessing principle; seer; Kutastha which passively observes the actions of the body and the senses; witness.
Sakshi-bhava: The attitude of remaining as a witness.
Sakshi-chaitanya: Witnessing intelligence or consciousness.
Sakshi-chetana: Witnessing soul; Kutastha; same as Sakshi-chaitanya.
Sakshi-drashta: Witnessing subject; witnessing seer.
Sakta: One who worships the Divine Mother Sakti as the most supreme deity; pertaining to Sakti.
Sakti: Power; energy; force; the Divine Power of becoming; the apparent dynamic aspect of Eternal Being; the Absolute Power or cosmic energy.
Saktipata: Descent of power (through Upasana).
Sakti-sanchara: Transmission of power to the disciple by the Guru.
Salabhasana: Locust-pose of the Hatha Yogins; Salabha means a locust.
Salokya: Being in the same plane or world as God.
Sama: Tranquillity; control of mind; calmness of mind; the mind is kept in the heart and not allowed to externalise; it is the constant eradication of the mental tendencies, according to 'Aparoksha-Anubhuti' of Sankara.
Samabhavana: Feeling of equality.

Samadhana: Equal fixing; proper concentration.
Samadhi: The state of superconsciousness where Absoluteness is experienced attended with all-knowledge and joy; Oneness; here the mind becomes identified with the object of meditation; the meditator and the meditated, thinker and thought become one in perfect absorption of the mind.
Samadrishti: Equal vision.
Samana: One of the five Pranas or vital airs of the human body, that does the function of digestion.
Samanadhikarana: Co-ordination; the relation of abiding in a common substratum— Brahman; the ether in the pot and the ether in the cloud have a common substratum, viz., the universal ether, where only the limiting adjuncts differ.
Sainanvaya: Unification; the agreement of all Upanishads in proving the Highest Reality.
Samanya: Common; ordinary; having common characteristics or common nature.
Samanyaguna: General quality; common nature or characteristic.
Samanyavastha: Undifferentiated condition; unmanifested state.
Samanyavijnana: Pure consciousness; homogeneous intelligence; Kutastha; Brahman.
Samarasattva: A term which is ordinarily applied to sexual union, but used symbolically to the union of Kundalini Sakti with Siva in the head; merging of 'becoming' into 'Being'.
Samashti: An integrated whole of the same class of entity, e.g., Samashti-buddhi (cosmic intelligence).
Samata: Balanced state of mind.
Samatva: Equanimity (under all conditions); equanimity of outlook (making no distinction between friend and foe, pleasure and pain, etc.)
Samavaya: Combination; union; conjunction; constant and inseparable connection or inherence; existence of one thing in another.
Samavayakarana: Concomitant cause.
Sambandha: Relationship; connection.
Sambhavimudra: The vacant externalised gaze of a Hatha Yogi where the mind is directed inwards; the Yogi appears to be looking at external objects but is not actually perceiving them as his mind is indrawn.
Sambhuti: Birth; origin; production.
Samhara: Destruction.
Samhita: Collection; one of the two primary sections of each of the Vedas, containing hymns and sacred formulae, the other section being the Brahmanas.
Samipya: Being near God.
Samit: Sacrificial fuel.
Samjnana: Consciousness; intelligence.
Sampat: Perfection; wealth; virtue.
Sampatti: Same as Sampat.
Sampradaya: Sect; custom; conventional procedure or course of action.

Samprajnata-samadhi: Cognitive trance; state of superconsciousness, with the triad of meditator, meditation and the meditated; Savikalpa-samadhi.
Samprasada: Peace; serenity; calmness; tranquillity.
Samprayoga: Contact of the senses with the objects.
Samsara: Life through repeated births and deaths; the process of worldly life.
Samsarachakra: The wheel of birth and death.
Samsari: The transmigrating soul.
Samsaya: Doubt; suspicion.
Samsaya-bhavana: Feeling of doubt or suspicion.
Samslesha: Mutual embrace; intimate connection.
Samskara: Impression; ceremonial purification; prenatal tendency.
Samskara-skandha: The group of old impressions.
Samvriti: World-process; same as Samsara.
Samuccayavada: The doctrine that Karma and Jnana are both necessary for Self-realisation.
Samvara: A Buddhistic religious observance; restraint.
Samvit: Knowledge; consciousness; intelligence.
Samvriti: Relative truth; covering; concealment; suppression.
Samyagdarsana: Proper perception; equal vision; highest Advaitic realisation; complete intimation; perfect knowledge.
Samyama: Perfect restraint; an all-complete condition of balance and repose, concentration, meditation and Samadhi.
Samyavastha: State of equilibrium; harmony of the three Gunas; the state of the unmanifested being.
Samyoga-sambandha: Relation by contact, e.g., the stick and the drum.
Samyukta: United; combined.
Sananda: With bliss (a kind of Samadhi).
Sanatana: Eternal; everlasting.
Sanatana-dharma: Eternal Religion.
Sancharana: Movement.
Sanchitakarma: The sum-total of all actions done by the Jiva during countless previous births, out of which a portion is allotted for every new birth.
Sandhyavandana: A religious ablution and prayer among the twice-born of the Hindus performed in the morning, noon and evening.
Sandilya-vidya: The process of meditation on Brahman as the ideal effulgent indwelling spirit in its all-pervading aspect.
Sanga: Attachment; company.
Sanga-tyaga: Renunciation of company or association.
Sangraha: Collection.
Sangraha-buddhi: The intellect that wants to accumulate and possess.

Sankalpa: Thought, desire; imagination.
Sankalpamatra: Mere thought; existing in thought only.
Sankalparahita: Without thought; without idea.
Sankalpasunya: Devoid of thought.
Sankalpavikalpa: Thought and doubt.
Sankhya: A system of philosophy propounded by Kapila.
Sankocha: Contraction; involution; hesitation.
Sanmatra: Mere existence; mere Being; only That which is; mere Be-ness.
Santa: Peaceful; calm; tranquil.
Santirupa: Of the form of peace.
Santosha: Contentment; joy; happiness.
Sannyasa: Renunciation of social ties; the last stage of Hindu life, viz., the stage of spiritual meditation.
Sannyasi (or Sannyasin): A monk; one who has embraced the life of complete renunciation; one belonging to the fourth or the highest stage of life, viz., Sannyasa.
Sarana: Refuge.
Saranagati: Self-surrender; coming under refuge.
Saranagati-yoga: Yoga of self-surrender; Bhakti Yoga.
Sarira: Body.
Sarpadevajanavidya: The science of snake-charming and fire arts.
Sarupya: Having the same form as God.
Sarva: All; everything.
Sarvabhokta: All-enjoyer; an epithet of the Supreme Lord.
Sarvabhutantaratma: The Inner Self of all beings.
Sarvadesika: Pertaining to all places; present everywhere.
Sarva-duhkha-nivritti: Removal of all pains.
Sarvagata: Present in all (things); omnipresent.
Sarva-himsa-vinirmukha: Against injury of all kinds.
Sarvajna: Omniscient; knowing everything.
Sarva-kalyana: All auspicious qualities.
Sarva-karana: Cause of everything; causality of creation, preservation and destruction.
Sarva-karana-karana: The cause of all other causes.
Sarva-karta: All-doer; doer of everything.
Sarvangasana: Pan-psychical pose of the Hathayogin; it influences the thyroid gland and through it the whole body and its functions.
Sarvaniyantratma: The Inner Soul that controls everything.
Sarvantaryami: The Inner Ruler of everything.
Sarvapindavyapi: He who permeates all bodies and also who permeates the entire body.
Sarva-prani-hite-ratah: Ever rejoicing in the good of all beings.

Sarva-sakshi: Witness of everything.
Sarva-sakti-samanvita: With all powers; omnipotent.
Sarva-sankalpa-rahitah: Devoid of all thoughts or resolves.
Sarva-sastrartha-vetta: Knower of the meaning of all scriptures.
Sarvatitavadi: Transcendentalist; one who argues that Truth is transcendental.
Sarvatmakatva: Universality; the state of being the soul of everything.
Sarvatva: State of being everything.
Sarvatyaga: Renunciation of everything.
Sarvavit: All-knowing.
Sarvavyapi: All-pervading; omnipresent.
Sarvesvaratva: Supreme rulership over all.
Sarvopadanatva: The state of being the material cause of all.
Sarvosmi: I am all.
Sasmita: With the feeling of individuality or the egoistic feeling of "I exist" (a kind of Samadhi).
Sastra: Scripture; words of authority.
Sasvatapada: Everlasting abode.
Sat: Existence; being; reality; Truth.
Satavadhana: Doing or paying attention to one hundred things at a time.
Satkama: Pure desire (of a liberated sage); desire for Moksha.
Satkarma: Righteous action.
Satkaryavada: The doctrine which holds that the effect is inherent in the cause and that the effect is only a change of the cause.
Satsamanya: Common substratum; homogeneous essence; Being; Brahman.
Satsanga: Association with the wise (good).
Satsankalpa: True resolve; pure desire; perfect will.
Sattasamanya: Homogeneous existence; Existence Absolute; Brahman.
Sattva: Light; purity; reality.
Sattvaguna: Quality of light, purity and goodness.
Sattvagunapradhana: Sattva-prevailing; Sattvapredominating.
Sattvapatti: Fourth state of Jnana where there is an abundance of Sattva or purity and light.
Sattvasamsuddhi: Purity of heart; purity of feeling; increase of light and purity.
Satya: Truth; Brahman or the Absolute.
Satyakama: He who longs or desires for Truth. Satyasankalpa: Pure will.
Satyatva: State of Truth.
Saucha: Purity (internal and external); cleanliness; one of the five Niyamas in Ashtanga Yoga.
Savayava: With limbs or members.
Savichara: With deliberation and reasoning or enquiry.

Savikalpa: With doubt and change.
Savikalpa-samadhi: Samadhi with the triad of knower, knowledge and known.
Savisesha: With distinction; distinguished by qualities; associated with attributes.
Savisesha-brahman: Brahman with attributes; Saguna Brahman.
Saviseshatva: Presence of distinctive attributes.
Savitarka: With logic and argumentation.
Savitarka-samadhi: Samadhi with argumentation.
Sayujya: Becoming one with God.
Sesha: Balance; remainder.
Seva: Service.
Shad-ayatana: The abode of the six (senses).
Shad-darsana: Six systems of thought; six philosophies of the Hindus, viz., Nyaya, Vaiseshika, Sankhya, Yoga, Mimamsa, and Vedanta.
Shad-linga: Six lingas or signs of a perfect exposition or a text viz., 1. *Upakranza-Upasarnhara-Ekavakyata* (unity of thought in the beginning as well as in the end), 2. *Ahhyasa* (reiteration or repetition), 3. *Apurvata* (novelty or uncommon nature of the proof), 4. *Phala* (fruit of the teaching), 5. *Arthavada* (eulogy, praise or persuasive expression) and 6. *Upapatti* (illustration). Some consider *Yukti* (reason) as the sixth sign instead of Upapatti.
Shad-urmi: Six waves, viz., grief, delusion, hunger, thirst, decay and death.
Shad-vikara: Six modifications of the body, viz., existence, birth, growth, change, decay and death.
Shatchakranirupana: Investigation into or ascertainment of the six Chakras.
Shat-karma: Cleaning processes in Hatha Yoga, viz., Neti, Dhauti, Nauli, Basti, Kapalabhati and Trataka.
Shat-sampat: Sixfold wealth, viz., Sama, Darna, Uparati, Titiksha, Sraddha and Samadhana.
Shodasi: A particular aspect of Goddess conceived of in a sixteen year old maiden; the Brahmavidya of the Saktas, consisting of 16 letters; a modification of the Agnistoma sacrifice.
Siddha: Realised; perfected; a perfected Yogi.
Siddhanta: Established tenet or doctrine.
Siddhantavakhyasravana: Hearing of scriptural conclusions or established truths, as by study of Vedanta; coming to the ultimate right conclusion.
Siddhasana: A meditative posture.
Siddhi: Perfection; psychic power.
Siksha: Phonetics; instruction; teaching.
Sirovrata: Vow of the head; a vow in which fire is carried on the head or in which the head is shaven; Sannyasa.
Sirshasana (or Sirasasana): Topsy-turvy pose; king of Asanas; the headstand of the

Hatha Yogins.
Sivapada: The state of Lord Siva; blessedness.
Sivo'ham: I am Siva.
Sloka: Verse of praise; a verse generally consisting of 32 letters.
Smarana: Remembrance.
Smarta: Pertaining to or enjoined by the Smriti.
Smriti: Memory; code of law.
Smritihetu: Cause of memory.
Sneha: Adhesiveness; friendship.
Sodhana: Cleansing, by the six processes or Shatkarmas, (the first part of Hatha Yoga).
Soka: Grief.
So'kamayata: He (God) desired.
Soshana: Drying.
Spanda: Movement; vibration.
Spandabhasa: Reflection of vibration or movement.
Spandavastha: State of vibration or motion.
Sparsa: Touch; feeling with skin.
Sparsana: Touching.
Sparsatanmatra: The essence of the sense of touch.
Sphota: Manifestor; the idea which bursts or flashes on the mind when a sound is uttered; the impression produced on the mind on hearing a sound.
Sphurana: Throbbing or breaking; bursting forth; vibration.
Spriha: Desire; hankering.
Sraaddha: An annual ceremony when oblations are offered to the manes.
Sraddha: Faith.
Srauta: Pertaining to or enjoined by the Sruti.
Sravana: Hearing of the Srutis or scriptures; ear.
Sreyas: Good; blessedness; Moksha.
Sri: Goddess Lakshmi; wealth; prosperity.
Srishti: Creation.
Srishti-bheda: Difference in creation, i.e., one ego is the result of the predominance of Sattva, another of Rajas, and a third of Tamas, etc.
Srishti-kalpana: Creative ideation.
Srishtisthitilaya (samhara): Creation, preservation and destruction or absorption.
Srishti-unmukha: Ready or prone to create.
Sruti: The Vedas; the revealed scriptures of the Hindus; that which has been heard; ear.
Srotra: Ear; organ of hearing.
Srutipradhana: Superiority or the supremacy of the Srutis over all other proofs of knowledge.
Srutipramana: Testimony or proof based on the Veda.

Stabdhavastha: Stunned state of the mind wherein its movements are arrested; this is a negative state which is an obstacle in meditation.
Stambhana: Arresting; stopping.
Sthanumanushya: Man in the post; a simile used to describe false superimposition due to wrong imagination.
Sthavara: Immovable; immobile; stationary.
Sthirata: Steadiness or firmness either of mind through concentration or of body through Asanas, Mudras, etc.
Sthitaprajna: He who is unshakably established in superconsciousness.
Sthiti: Steadiness; condition or state; existence; being; subsistence; preservation.
Sthulabuddhi: Gross intellect.
Sthulasamadhi: The state of Samadhi which is of a Jada type in which there is no intuitive awareness.
Sthulasarira: Gross body; physical body.
Sthulavairagya: Gross dispassion; dispassion or renunciation of a lower type.
Sthula-avidya: Gross ignorance that envelopes all objects.
Stuti: Praise; glorification.
Subha: Auspicious; blessed.
Subhavasana: Pure desire or tendency; good impression of the past.
Subheccha: Good desire; right aspiration to cross Samsara; the first Jnana-bhumika or stage of knowledge.
Suchi: Pure; untainted.
Suddha: Pure; clear; clean; untainted.
Suddhabhakti: Pure devotion to God.
Suddhabhavana: Pure feeling or attitude.
Suddhabrahma: Pure Brahman, free from Maya; Nirguna Brahman.
Suddhakalpana: Pure imagination (as that of "I am Brahman".)
Suddhamanas: Pure mind.
Suddhaprema: Pure love; divine love devoid of carnality.
Suddhasankalpa: Pure resolve.
Suddhavichara: Pure enquiry into the nature of Brahman.
Sudra: Of the fourth Varna or caste; of the servant class.
Sugamata: The faculty of reproducing the passage after reading it once or a few times.
Sugupta: Well-concealed; very secret.
Sukha: Pleasure; happiness; joy.
Sukhachintana: Thought of happiness; happy thinking.
Sukhi: One who is happy.
Sukla: Semen; white.
Sukrita: Good act; merit.
Sukshma: Fine; subtle; invisible; belonging to a subtler order of existence than the

physical.
Sukshmabhuta: Tanmatra; subtle essence or state of elements.
Sukshmadarsi: Seer of the subtle essence of things; one who has developed the subtle inner eye; a man of wisdom; a sage.
Sukshmadhyana: Subtle type of meditation such as on abstract ideas.
Suktika-raj ata: Silver-in-the-mother-of-pearl, an example of superimposition where one thing is wrongly taken for another thing.
Sulohita: Very red.
Sundara: Beautiful.
Sunya: Void; nothingness; zeroness; vacuity; nullity.
Sunyavada: Doctrine of nihilism; doctrine of non-existence of anything.
Sunyavadi: Nihilist; a follower of Nagarjuna.
Suryanadi: Another name for the psychic nerve, Pingala.
Sushka: Dry; essenceless.
Sushumna: The important psychic nerve current that passes through the spinal column from the Muladhara to the Sahasrara or the thousand-petalled lotus, through which the Kundalini is made to rise through the Yoga process.
Sushupti: Deep sleep without dreams.
Susila: He whose nature is purified, i.e., the man who regularly practises Yama and so forth and has trained himself.
Sutra: Thread; string; an aphorism with minimum words and maximum sense; a terse sentence.
Sutradhara: The holder of the string; Hiranyagarbha or the Lord of the universe.
Sutratma: The immanent deity of the totality of the subtle bodies; the lower Brahman; Hiranyagarbha.
Suvichara: Right enquiry.
Svabhava: One’s own nature or potentiality; innate nature.
Svaccha: Pure; transparent; clean.
Svadha: Offerings made to the manes; an exclamation made when offering oblations to the manes.
Svadharma: One’s own prescribed duty in life according to the eternal law.
Svadhisthana: The second of the six Chakras according to Hatha Yoga.
Svadhyaya: Study of religious scriptures, especially the Vedas.
Svagatabheda: Intrinsic difference as the difference between waves, eddies, etc., in a mass of water; the difference between parts like hands, legs, head, feet, etc., in a person; difference between fruit, flower, twigs, leaves, etc., in a tree; that by which one part of a substance is discriminated from another.
Svaha: An oblation or offering made to gods; an exclamation used in offering oblations to gods.
Svajatiyavrittipravaha: The constant flow of the idea of one’s own essential state, i.e.,

of the idea of “I am Brahman”.
Svamahimapratishthita: One who is established in or is dependent on his own greatness or glory.
Svanubhuti: Direct experience of one’s own Self TER’ Svapna: Dream; illusion.
Svapnakalpita: Imagined in a dream; dream creation.
Svapnamayasvarupa: Of the form of a dream illusion.
Svapnavastha: Dream state.
Svapnavat: Like a dream.
Svaprakasa: Self-luminous.
Svara: Sound; accent; tone.
Svarabhanga: Falling of the voice; choking of the voice; one of the marks of divine emotion.
Svarasadhana: Regulation of breath; a particular kind of Sadhana where the flow of breath is continuously watched and regulated.
Svargaloka: Heaven-world; the celestial region.
Svarupa: Essence; essential nature; the essential nature of Brahman; Reality; Satchidananda; True Nature of Being.
Svarupadhyana: Meditation on the Reality, i.e., on one’s own essential nature.
Svarupajnana: Knowledge of one’s essential nature; knowledge of pure consciousness, which is the highest end of life.
Svarupalakshana: Definition of the essential nature of Brahman; Satchidananda or Existence-ConsciousnessBliss Absolute.
Svarupanyathabhava: Being other than one’s own real nature.
Svarupapratishtha: Being established in one’s own Self.
Svarupasambandha: Connection with one’s own essential nature.
Svarupasthiti: Getting oneself firmly established in one’s own essential nature.
Svarupavastha: State of being one with Brahman; resting in the Absolute Reality or Brahman.
Svarupavisranti: Resting in one’s own essential nature.
Svasa: Breath.
Svatahsiddha: Self-proved; self-obtained or realised.
Svatantra: Independent.
Svatantrasattabhava: Possibility of independent existence.
Svatantratva: State of (Absolute) independence.
Svayam jyotih: Self-illumined; self-luminous.
Svayambhava: Feeling of independence.
Svayambhu: Self-existent; self-created; self-born.
Svayamprabhasamvit: The self-luminous consciousness.
Svedaja: Organism born spontaneously or generated automatically from inorganic

matter through the action of moisture and heat, such as the maggot in decaying flesh or bugs out of sweat; sweat-born.

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Taapatraya: Sufferings or afflictions of three kinds, to which mortals are subject, viz., (1) those caused by one's own body (Adhyatmika), (2) those caused by beings around him (Adhibhautika), and (3) those caused by Devas (Adhidaivika).
Tadakara (or Tadrupa): Of that form, i.e., of the same form as That, viz., Brahman.
Tadatmya: Identity; of the nature of that.
Tadatmyasambandha: Identical relation, e.g., iron becomes fire, water becomes white when mixed with milk.
Taijasa: A name used in Vedanta philosophy for an individual in the subtle state (as in dream) when the Supreme Reality is veiled and coloured by an individual's subtle body.
Tailadhara: Continuous flow of oil; parallel used to denote the continuous flow of one thought in meditation, as well as the unbroken current of love of the devotee to his Beloved, God.
Talatala: A nether region.
Talumula: Root of the palate.
Tamas: Ignorance; inertia; darkness; perishability.
Tamasahankara: The lowest or grossest type of egoism characterised by delusion, inertia and deep arrogation.
Tamasika Tapas: Extreme austerity of an unnecessary, fearful and dire type; self-torture practised by an ignorant person mistaking it for real Tapas.
Tandra: Drowsiness; half-sleepy state; an obstacle in meditation.
Tanmatra: Atom; rudimentary element in an undifferentiated state before Panchikarana or quintupli cation.
Tanmayata: State of absorption into.
Tantra: A manual of or a particular path of Sadhana laying great stress upon Japa of a Mantra and other esoteric Upasanas.
Tantrika: Pertaining to Tantra; a Hindu sect worshipping God as the Divine Mother in a particular form.
Tanu: Body; thin.
Tanu-avastha: Thinned state of mind.
Tanumanasi: Thread-like state of mind; the third of the Jnana-Bhumikas.
Tapana: Burning.
Tapas: Purificatory action; ascetic self-denial; austerity; penance; mortification.
Tapasvi: Ascetic; one who is practising Tapas.
Tapoloka: One of the higher worlds, just below Satya Loka.
Taptapinda: Heated ball.
Tara: Name of God as the Divine Mother in a particular form.

Tarakajnana: The knowledge that leads to Moksha.
Tarana: Liberation; crossing over Samsara.
Taranga: Wave.
Tarka: Logic.
Tarpana: Libation of water for gratifying the manes.
Tat-tvam-asi: That thou art; one of the four Mahavakyas; this is found in the Chhandogya Upanishad of the Sama Veda; this is the Abheda-bodha-vakya or the sentence which reveals non-difference between the Self and Brahman; this is Upadesa-vakya or Instruction given by the Self-realised sage to the disciple.
Tatastha-lakshana: An indirect notion of what a thing is; in Vedanta it is the accidental definition of Brahman, as given by the definition that Brahman is the cause of creation, preservation and destruction of the universe.
Tatastha-vritti: A Vritti of indifference; neutrality wherein there is neither attraction nor repulsion.
Tattva: Reality; element; truth; essence; principle.
Tattvadarsi: One who sees the subtle nature of things; a sage; Sukshmadarsi.
Tattvajnana: Knowledge of Brahman; same as Brahma Jnana.
Tattvatita: Beyond the elements.
Tattvavit: Knower of the essence of things; sage or Brahmajnani.
Tavaivaham: I am Thine alone.
Tejas: Brilliancy (specially spiritual); the element of fire; Agni; heat.
Tejomaya: Full of light; resplendent.
Tirobhava: Veiling.
Tirtha: Holy waters; place of pilgrimage; sacred place usually containing a bathing place; also, a name of a Dasanami Sannyasin belonging to the Dvaraka Matha.
Titiksha: Bearing with equanimity the pairs of opposites, heat and cold, pleasure and pain, and respectful and disrespectful treatment; endurance.
Tivra: Intense; keen; sharp.
Tivravairagya: Intense dispassion.
Trataka: Steady gazing; the process of fixing the gaze on a small dot, point, etc. In Hatha Yoga, the Yogi gazes without winking at some minute object until tears flow profusely from his eyes; by this the celestial vision is acquired.
Trigunamayi: A connotative name of God as the Divine Mother suggesting that She possesses the three Gunas.
Trigunatmika: Characterised by three Gunas, viz., Sattva, Rajas and Tamas; of the cosmic energy or the divine power.
Trikaladarsi: Seer of the three periods; by the knowledge acquired by Yoga, the Yogi sees everything in the past, present and future.
Trikalajnana: Knowledge of the three periods.
Trikalajnani: One who knows the past, present and the future.

Trikuta: The space between the eyebrows.
Tripti: Satisfaction
Triputa: The triad (seer, sight, seen).
Trishna: Thirsting (for objects); internal craving (for sense-objects).
Trisula: Trident; weapon wielded by Lord Siva.
Triveni: The place where three holy rivers meet; the space between the eyebrows.
Trivritkarana: Triplication; intermixture of three visible elements, viz., fire, water and earth, for the formation of bodies.
Tryanuka: Combination of three atoms; consisting of three atoms.
Tuccha: Trifling; mean.
Tulasi: The Indian (holy) basil plant, sacred to Lord Vishnu, and venerated by the Vaishnavas as most divine.
Tulya: Equal.
Turiya: Superconscious state; the noumenal Self of creatures which transcends all conditions and states; oneness.
Tushnimbhuta-avastha: A state of the mind where there is neither attraction nor repulsion; the state of being silent.
Tushti: Contentment; satisfaction.
Tvach: Skin.
Tyaga: Renunciation (of egoism and Vasanas, and the world).
tnmani-avastha: Mindless state of Yogis.

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Ubhayatmaka: Belonging to both.
Ucchvasa: Outgoing breath; breathing out.
Udanavayu: One of the five vital airs functioning in the human body.
Udarata: Magnanimity; generosity; expansion.
Udaravastha: Expanded state.
Udaravritti: Generous nature; expanded state of psychosis.
Udasina: Indifferent.
Udasinata: Indifference (to objects and sense-attractions); state of being indifferent.
Udbhijja: Born from seeds; a plant.
Udbhuta: Such as can be comprehended by the senses; born (out of the elements).
Udbodhaka: Stimulus; awakener.
Uddharsha: Excessive joy.
Uddiyana: A Hatha Yogic Kriya; it is a Yogic exercise for raising the diaphragm; it starts with a complete exhala tion; the muscles of the abdomen are then fully relaxed and pushed well under the ribs.
Udgatri: The priest who recites Sama Veda.
Udghata: Awakening of the Kundalini Sakti that is lying dormant in the Muladhara

Chakra.
Udgita: Pranava; sonorous prayer, prescribed in the Sama Veda to be sung aloud; Om.
Umadevi: Consort of Lord Siva; She imparted knowledge to Indra.
Unmadana: Intoxication.
Unmanibhava: Mindlessness.
Unmani-avastha: Mindless state of Yogia.
Upadana: Material.
Upadana-karana: Material cause as the clay for making the pot. This is termed Samvayakarana in the Nyaya philosophy.
Upadhi: A superimposed thing or attribute that veils and gives a coloured view of the substance beneath it; limiting adjunct; instrument; vehicle; body; a technical term used in Vedanta philosophy for any superimposition that gives a limited view of the Absolute and makes It appear as the relative. Jiva's Upadhi is Avidya; Isvara's Upadhi is Maya.
Upadhi-dharma: Charastistic of the limiting adjunct.
Upadrashta: Supervisor.
Upaharana: Bringing near; fetching; taking; seizing.
Upahitachaitanya: Intelligence associated with Upadhis; individual soul.
Upakrama: Beginning; commencement.
Upakrama-upasamhara-ekavakyata: The unity of thought in the beginning as well as in the end; the first of the Shad-lingas.
Upakurvana: One who will become a householder after religious study.
Upakurvana-brahmachari: A student who takes the 'vow of continence for a limited period only.
Upalabdhi: Perception; knowledge; attainment.
Upalabdhri: The perceiving or knowing subject.
Upamana: Comparison; simile.
Upamsu-japa: Japa done with a humming sound; semi-verbal repetition of a Mantra.
Upanishat: Knowledge portion of the Vedas; texts dealing with the ultimate truth and its realisation. Upanishads are mainly 108 in number, of which 10 are regarded most important.
Upapataka: A minor sin.
Upaprana: One of the five minor vital breaths.
Uparama: Satiety; Vairagya; renunciation of actions.
Uparamata: Calmness of mind; cessation of action.
Uparati: Satiety in the enjoyment of sense-objects; surfeit; discontinuance of religious ceremonies following upon renunciation; absolute calmness; tranquillity; renunciation.
Upasaka: One who does Upasana; worshipper.
Upasana: (lit.) Sitting near; worship or contemplation of God or deity; devout meditation.
Upasanamurti: That form of God chosen for worship.

Upasarga: Obstacle.
Upastambhaka: Instrumental cause; supporting; encouraging.
Upastha: Genital.
Upasya: Fit to be worshipped.
Upaya: Means or device.
Upeksha: Indifference.
Urdhvaretoyogi: The Yogi in whom the seminal energy flows upwards.
Urmi: A wave; an evil; reference is often made to six evils; they are hunger and thirst, old age and death, grief and delusion or loss of consciousness.
Utkarsha: Superiority; eminence.
Utkranti: Departure of the soul from the body.
Utpatti: Origin; creation.
Utpattinasa: Beginning and destruction.
Utsaha: Cheerfulness; enthusiasm.
Utsava: Festivity.
Uttama: Best.
Uttamakoti-adhikari: Qualified person of first degree.
Uttamapurusha: Highest person; God.
Uttamarahasya: Highest secret of things.
Uttarayana: The six months of the year, corresponding approximately to the time from 15th January to 15th July; six months of the northern solstice.
Utthana: Rising (from the ground).

V

Vaasudeva: The name of Bhagavan Narayana; Sri Krishna; etymologically the term means a god who abides in all things and in whom all things abide.
Vach: Speech.
Vacharambhana: Ornament of speech (like pot in the mud) existing in speech only; not real. Mud is the truth; pot is only an ornate expression. Gold is the reality; ornament is only an expression.
Vachya: That which is denoted by speech.
Vachyartha: Literal meaning.
Vada: Discussion.
Vahnisara: A form of Antardhauti in which the navel is made to touch the spinal column.
Vaidhi: According to a set code of injunctions; formalistic.
Vaidhibhakti: Formalistic devotion (at the initial stage on the Path of Love); practice of devotion through a set code of rituals, as a preparatory course for developing intense love for God.
Vaijayanti: The name of the garland on Lord Vishnu.
Vaikhari: Articulate form of sound.

Vaikharijapa: Articulate or loud repetition of a Mantra.
Vaikriti: Modification.
Vaikuntha: The abode of Lord Vishnu; the highest world presided over by Lord Vishnu, destined for persons of final emancipation.
Vairagya: Indifference towards and disgust for all worldly things and enjoyments; dispassion.
Vaishamyavastha: A state wherein the equilibrium of the three Gunas is disturbed; a state opposite to Samyavastha which is a state of equilibrium of the three Gunas.
Vaishnava: Worshipper of Lord Vishnu, the preserver, one incarnation of Whom is Krishna; a Hindu sect worshipping God Vishnu; a member of this sect; the Saivas are the worshippers of Lord Siva, the destroyer, while the Saktas are the worshippers of Sakti or energy, the consort of Siva; the worshippers of Lord Krishna are mainly found in Brindavan in Mathas.
Vaishnavasastra: The scripture treating of Vishnu.
Vaishnavi: The Sakti or the divine power of Vishnu.
Vaisvanara: The god of fire; the digestive fire; the gastric fire; the sum-total of the created beings; Brahma in the form of the universe; Virat-purusha.
Vaisvanaravidya: The process of meditation on Brahman, taking the digestive fire of the animal body as the symbol; method of meditation on the Virat.
Vaitarani: A fearful river for the sinful to cross.
Vaitrishnya: Non-attachment; cravinglessness.
Vajra: Adamantine firmness; thunderbolt.
Vaksamudaya: The collection of speech or words.
Vaksiddhi: Perfection in speech, in which state whatever one speaks turns out to be true; the result of observance of truthfulness.
Vamanadhauti: Cleaning the throat and stomach by drinking water and vomiting.
Vanamala: The picturesque garland worn by Lord Vishnu.
Vanaprastha: Forester; one who leads the third stage of life.
Vanchana: Cheating.
Vandhyaputra: Barren woman's son; a symbol of non-existence.
Vanhi: Fire
Varaha: One of the incarnations of God, according to Hindu mythology; the Boar, the third incarnation of Lord Vishnu.
Varisara: A form of Antardhauti by which the body is filled with water which is then evacuated by the anus.
Varna: A form of letter; colour; caste.
Varnasrama: Related to the four primary groups and the four stages of Hindu life; the laws of the caste and stage of life.
Varnatmakasabda: Lettered sound which has meaning.
Varuna: The divine intelligence presiding over the element of water.

Varunabija: The syllable "Vam".
Varunaloka: The world of the Lord of Waters.
Vasana: Subtle desire; a tendency created in a person by the doing of an action or by enjoyment; it induces the person to repeat the action or to seek a repetition of the enjoyment; the subtle impression in the mind capable of developing itself into action; it is the cause of birth and experience in general; the impression of actions that remains unconsciously in the mind.
Vasanakshaya: Annihilation of subtle desires.
Vasanarahita: Without subtle desires.
Vasanatyaga: Renunciation of subtle desires.
Vasikara: Control; highest stage of lower Vairagya.
Vasitva: One of the eight Siddhis by which the Yogi gets control over everything.
Vastu: Object; substance; Brahman.
Vata: Wind; one of the three humours of the body; rheumatism.
Vatasara: A form of Antardhauti or inner cleansing by which air is drawn into the belly and then expelled.
Vatsalya: The attitude of a devotee expressing parental relationship with God, looking upon Him as a child.
Vayu: The Wind-god; air; vital breath; Prana.
Vayubhakshana: Eating air; this is a means of subsisting without food, practised by Hatha Yogis.
Vayudharana: Concentration on a particular vital air; one of the five modes of concentration in Hatha Yoga.
Vayutattva: Principle of air.
Veda: The highest authority among the Aryans of India; it is held that this was never written by anyone and it is, therefore, free from the imperfections to which human productions are subject. When it is forgotten, it is reproduced by Rishis by doing meditation. As the sounds forming the text of the Veda occur in the same order and are pronounced in the same manlier, it is said to be eternal; it teaches who and what Brahman is, and how He should be worshipped. Smritis, Itihasas and Puranas only amplify its teaching. It is the most ancient, authentic scripture of the Hindus.
Vedana: Feeling; sensation; knowledge; percept (a Buddhistic terminology).
Vedanasakti: Power of cognition or sensation.
Vedanaskandha: Group of feeling (a Buddhistic term).
Vedanga: An auxiliary to the Vedas. The Vedangas are six in number: 1. *Siksha*—the science of proper articulation and pronunciation. 2. *Kalpa*—Rituals and ceremonies. 3. *Vyakarana*—Grammar. 4. *Nirukta*—Etymological explanation of different Vedic words. 5. *Chhandas*—The science of prosody. 6. *Jyotisha*—Astronomy.
Vedanta: (lit.) The end of the Vedas; the Upanishads; the school of Hindu thoughts (based primarily on the Upanishads) upholding the doctrine of either pure non-dualism

or conditional non-dualism; (the original text of this school is Vedanta-darsana or Uttaramimamsa or the Brahma-sutras compiled by sage Vyasa.)
Vedanti: One who follows the path of Vedantic Sadhana.
Vega: Momentum; force.
Vibhaga: Division.
Vibhu: All-pervading; great.
Vibhuti: Manifestation; divine glory and manifestation of divine power; pervasion; the special forms in which the Lord exhibits Himself.
Vicchinnavastha: Hidden state (of Vasanas).
Vichara: Enquiry into the nature of the Self, Brahman or Truth; ever-present reflection on the why and wherefore of things; enquiry into the real meaning of the Mahavakya—*Tat-tvam-asi*; discrimination between the Real and the unreal; enquiry of Self.
Vicharasakti: Power of enquiry.
Videha: Bodiless.
Videhakaivalya: Disembodied salvation.
Videhamukti: Disembodied salvation; salvation attained by the realised soul after shaking off the physical sheath as opposed to Jivanmukti which is liberation even while living.
Vidhi: Injunction; method; rule.
Vidhipurvaka: In accordance with the scriptural injunctions.
Vidvan: A knowing person; the term is particularly applied to one that knows the real nature of the Self as distinct from the body.
Vidvatsannyasa: Renunciation after the attainment of the knowledge of Brahman.
Vidya: Knowledge (of Brahman); there are two kinds of knowledge, Paravidya and Aparavidya; a process of meditation or worship.
Vidyadhara: One of a class of celestials.
Vidyut-loka: The region of lightning.
Vighna: Obstacle.
Vighnesa: The god who removes obstacles; same as Ganesa, son of Lord Siva.
Vijara: Ageless; without old age.
Vijnana: The principle of pure intelligence; secular knowledge; knowledge of the Self.
Vijnanamayakosa: One of the sheaths of the soul consisting of the principal intellect or Buddhi.
Vijnanaspandita: Movement of consciousness.
Vijnanatma: Cognitional Self; soul; intellectual Self.
Vikalpa: Imagination; oscillation of the mind.
Vikara: Modification or change, generally with reference to the modification of the mind, individually or cosmically.
Vikarshanasakti: Power of repulsion.
Vikasa: State of expansion, as in the evolution of the world.

Vikrita: Changed; modified; ready or prone to create.
Vikriti: Change; derivative products of Prakriti, as Mahat, Buddhi, mind, the senses and the Tanmatras.
Vikshepa: The tossing of the mind which obstructs concentration.
Vikshepasakti: The power of Maya that projects the Universe and causes movement and superimposition.
Vikshipta: Distracted; scattered; not collected.
Vimarsha: Dissatisfaction, displeasure; impatience.
Vinasa: Destruction.
Vinasi: Perishable.
Vinaya: Humility or sense of propriety; manners; education; mental culture and refinement.
Viniyoga: Application.
Viparita: Contrary; perverted.
Viparitabhavana: Wrong conception, such as conceiving the body as the Self; perverted understanding or imagination.
Viparitata: Dissimilarity in objects; reversion.
Viparyaya: Wrong knowledge; wrong cognition; distraction of mind.
Virachara: A Tantric course of discipline for the heroic type of devotees.
Viraha: Burning agony due to the separation from the Lord.
Viraja: Free from Rajas or passion; a river which has to be crossed before the world of Brahma is to be reached and which only eminent and saintly men, devoid of passion and desire can cross.
Virakti: Same as Vairagya.
Virasa: Without essence.
Virat: Macrocosm; the physical world that we see; the Lord in His form as the manifested universe.
Viratpurusha: The deity presiding over the universe; the cosmic or universal aspect of the deity.
Virya: Seminal energy; strength; power.
Visadrisaparinama: A change different from the original, like that of milk into curd; one relation of the Gunas changes into another different from it and so on.
Visarjana: Removal; the final item in Upasana or worship by which the worshipper devotedly prays to the divine presence invoked in the idol, to return to its original abode.
Visesha: Special; distinctive qualification.
Viseshaguna: Special quality.
Viseshajnana: Special knowledge; detailed knowledge.
Viseshana: Attribute; property; an invariable and distinguishing attribute; specification.
Viseshavastha: Differentiated condition.

Viseshavijnana: Special knowledge; knowledge of the Self, as opposed to the knowledge of phenomenal science.
Vishada: Sadness; dejection.
Vishaya: Object of perception or enjoyment.
Vishayabhoga: Sensual enjoyment.
Vishayachaitanya: Consciousness as objects; the object known; the consciousness determined by the object cognised.
Vishayakara: Of the form of the objects perceived; the condition of the mind in perception.
Vishayasakti: Attachment to sensual objects.
Vishayasamsara: Objective or sensual world.
Vishayavritti: Thought of sensual objects.
Vishayavrittipravaha: The continuous thought-current of worldly objects; the flow of objective thinking.
Vishnugranthi: The knot of ignorance at the Manipura Chakra.
Vishnumaya: Illusion wielded by the Supreme Lord so that the unreal seems real; the illusory form of Lord Vishnu usually conceived of as a female deity which makes the universe appear as real.
Vishnuvrata: A vow to propitiate Vishnu.
Visishta: Complex; qualified.
Visishtadvaitavada: The doctrine of conditioned non-dualism (of a Vedantic school upholding that the One actually becomes many).
Vismriti: Loss of memory; forgetfulness.
Vistara: Expansion.
Visuddhachakra: One of the centres in the Yogic system located in the region of the throat.
Visva: Cosmos; a name of the Jiva in the waking state.
Visvarupa: Cosmic form; multiform having all forms.
Visvasa: Faith.
Visvataijasaprajna: Jiva in the waking, dreaming and deep sleep states respectively, in the individual aspect.
Visvedeva: A class of divine beings operating as medium in funeral ceremonies between the granter and the grantee of the oblations.
Vitanda: Cavilling; idle carping; a frivolous or fallacious argument or commentary.
Vitaraga: One who has abandoned desire.
Vitarka: Discussion; counter-argument.
Vivarta: Illusory appearance; a doctrine of the non-dualistic school of Vedanta philosophy explaining creation as an illusory appearance of the Absolute; apparent variation; illusory manifestation of Brahman; apparent or unreal or seeming change; superimposition; appearance.

Vivartasrishti: Creation where the original reality remains what it is and yet apparently brings about the effect, according to Advaita school of thought.
Vivartavada: Phenomenalism. (See Vivarta.)
Vivartopadana: A material cause which does not undergo the slightest substantial change in the production of the effect, but presents an inseparable phenomenal effect. It is opposed to Parinami-Upadana, which is actually transformed into the effect. Brahman is Vivartopadana of the universe according to Sri Sankara. A piece of rope is mistaken for a snake. This is an example of Vivartopadana. A fictitious material cause is Vivartopadana.
Viveka: Discrimination between the Real and the unreal, between the Self and the non-Self, between the permanent and the impermanent; right intuitive discrimination; ever-present discrimination between the transient and the permanent.
Viveki: A man of discrimination.
Vividisha-sannyasa: Renunciation with the intention of knowing Brahman.
Vrata: A resolution to carry out a particular vow under strict rules, as to food, sleep, bath, and the like.
Vratya: Unpurified one; supremely purified one.
Vrishadhvaja: Lord Siva, Whose banner is of the Bull.
Vritti: Thought-wave; mental modification; mental whirlpool.
Vrittijnana: Secular science; knowledge obtained through the mind; experience of the world.
Vrittilaya: Dissolution of the mental modification.
Vrittisahita: Associated with thought.
Vrittivyapti: The mind assuming the form of objects perceived; pervasion of the psychosis.
Vyabhicharinibhakti: Wavering, unsteady devotion.
Vyadhi: Disease of the body.
Vyahriti: The sacred syllables, Bhuh, Bhuvah, Svah.
Vyakhyana: Explanation and commentary.
Vyakta: Manifested.
Vyaktitva: Personality.
Vyakti-upasana: Meditation on manifested God.
Vyana: One of the five functions of Prana, i.e., circulation of blood; one of the five vital forces that pervades the whole body.
Vyapaka: All-pervading.
Vyapakatma: All-pervading Soul.
Vyapi: One who pervades.
Vyasa: The name of a great sage who wrote the Brahma Sutras, etc.; Rishi Krishnadvaipayana.
Vyashti: Individual; microcosm.

Vyatireka: Separate; negation.
Vyavahara: Worldly activity; relative activity as opposed to Absolute Being; phenomenal world; worldly relation.
Vyavaharapeksha: With a view to the world of appearance or relativity.
Vyavaharika: Practical; phenomenal; empirical; relative.
Vyavaharikasatta: Empirical reality.
Vyavasaya: Settled concentration and perseverance; application; cultivation.
Vyavasayatmika: One with resolution and determination.
Vyoma: Ether.
Vyuha: The name of three forms in which Bhagavan Narayana appears, for the creation, sustenance and destruction of the universe. As Sankarshana, He destroys; as Pradyumna, He creates; as Aniruddha, He sustains. The Lord appears in five forms. The form in which He appears in the highest heaven for the enjoyment of its residents is known as Para and He is then known as Vaasudeva. Reference has been made to the Vyuha forms. The Avatara or the Vibhava fat ins are those in which He comes to the universe and appears as a Neva, a human being or a beast; the other form is that in which He appears in the heart of every intelligent being capable of doing meditation. It is of the size of one's thumb and the Lord in this form is referred to as Antaryamin. The Archa form in which He appears as images which have been consecrated, is worshipped by His devotees. It is of the same size as the image; the indweller is the all-pervading Lord.

Y

Yajamana: The performer of a sacrifice; the master of a sacrifice.
Yajna: A sacrifice.
Yajnopavita: Sacred thread worn by a twice-born.
Yajus: The Mantra of Yajur-Veda.
Yaksha: A being controlled by Kubera, the god of wealth.
Yama: The God of Death and dispenser of justice; the first limb of Raja Yoga; restraint.
Yasas: Fame.
Yatamana: One who attempts to disallow the mind from running in the sensual grooves; a state of Vairagya.
Yathartha: Real.
Yatharthasvarupa: Essential nature.
Yati: An ascetic or a Sannyasin or a monk.
Yatra: Pilgrimage.
Yava: Barley, usually used for oblations in all sacrifices.
Yoga: (lit.) Union; abstract meditation or union with the Supreme Being; the name of the philosophy by the sage Patanjali, teaching the process of union of the individual with the Universal Soul: union with God; any course that makes for such union; unruffled

state of mind under all conditions. Yoga is mainly of four types: Karma, Bhakti, Raja and Jnana.
Yogabhrashta: One who has fallen from the high state of Yoga.
Yogabhyasa: Practice of Yoga.
Yogadanda: A wooden stick of about 2 ft. in length, with one end of 'U' shape, used for the regulation of breath.
Yogadarsana: Yoga philosophy; Yoga view of seeing the Reality.
Yogadrishti: Yoga-vision.
Yogamaya: (The power of) divine illusion.
Yogamudra: The symbol of Yoga. The word Mudra means 'symbol'. This exercise awakens the spiritual forces dormant in man. It is specially useful in liberating the serpent power called Kundalini.
Yoganidra: A state of half-contemplation and half-sleep; light Yogic sleep when the individual retains slight awareness; state between sleep and wakefulness, particularly the sleep of Vishnu at the end of a Kalpa.
Yogarudha: One who is established in Yoga.
Yogavasistha: A monumental work on Vedanta.
Yogayukta: One who is established in Yoga or linked up through Yoga.
Yogesvara: Lord of Yoga; a Name of Lord Krishna.
Yogi: One who practises Yoga; one who strives earnestly for union with God; an aspirant going through any course of spiritual discipline; one going particularly through the scheduled course of Raja Yoga; a spiritually advanced person with a perfectly unruffled mind under all conditions; a Siddha.
Yogigamya: Attainable only by a Yogi.
Yogyata: Fitness.
Yojana: A measure of distance said to be equivalent to 8 or 10 miles.
Yoni: Source; womb.
Yonimudra: That Mudra in which one closes the ears, eyes, nose and mouth with the thumbs and fingers of the hands to enable one hear the Anahata sounds.
Yuga: See Kalpa. One of the divisions of time. There are four Yugas, known as Krita, Treta, Dvapara and Kali. All the four together are known as a Chaturyuga, the duration of which is twelve thousand divine years, a divine year being equivalent to three hundred and sixty human years. Krita is four times as long as the Kali age; Treta is three times as long; and Dvapara twice as long.
Yukti: Skill; cleverness; device; also union or Yoga.